



Syn. 7. 6. 86

THE HAVEN OF HEALTH,

~~L. 5. 38~~

Chiefly made for the comfort of Students,
and consequently for all those that have a care of
their health, amplified vpon five words of
HIPPOCRATES, written Epid. 6.

Labour, Meat, Drinke,
Sleepe, Venus:

By THOMAS COGAN, *Master of Artes, and
Bachelor of Physicke: and now of late
corrected and augmented.*

Hereunto is added a Preservation from the Pestilence:
with a short censure of the late sicknesse
at Oxford.

Eccephostium, cap. 37. 30.

By surfeit haue many perished: but he that dieteth
himselfe prolongeth his life.



LONDON,
Printed by MELCH. BRADWOOD
for JOHN NORTON.
1603.

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THE HAVEN OF HEALTH

555

Chiefly made for the comfort of patients



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60:891

LONDON
Printed by MELCH BRADWOOD
for JOHN NORTON
1807

TO THE RIGHT
HONOURABLE, AND
MY VERY GOOD LORD,

Sir Edward Seymour Knight, Baron

Beauchamp, & Earle of Hertford,

Thomas Cogan wisheth perfect

health, with increase

of honour.



He art of Physicke (right honourable) by the iudgement of the learned, hath two principall parts: the one declaring the order how health may be preserved: the other setting forth the meanes how sickenes may be remedied. Of these two parts (in mine opinion) that is more excellent, which preserveth health and preventeth sicknes: For as much as health is the most perfect state of mans body in this life, & the only end or marke whereunto the Physicion directeth all his doings, which state to continue, which end to enjoy, which marke to hit, is much better than after we are fallen and effred, and missed, & if soones to recover the same. Even as it is better to stand fast still, than to fall and rise againe, better to keepe still a Castell or City, than after we haue suffered the enemy to enter, to rescue it againe: For as the Pŏet saith, *Aegrius est cur quam non admittitur hospes*. And for this cause (as I think) *Aesclepiades* that famous Physicion, leauing in a maner the vse of medicine, bent all his study to the order of diet: as though diet were of such force, that by it diseases might be cured better thā by medicins. Or as *Cornelius Celsus* saith: *Because all medicines in*

The Epistle.

a manner doe hurt the stomacke and be of euill iuyce.
 And no doubt but that meane and temperate diet,
 in the feare of GOD, is more commendable than al
 the delicate fare in the world, and ought of the god-
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 chamber, nor feeleth any paine. A wholsome sleepe
 commeth of a temperate belly. He riseth vp in the
 morning, and is well at ease in himselfe. But paine in
 watching, and cholericke diseases, and pangs of the
 belly are with an vnfatiable man. *And again he saith:*
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 And it is a comon case defended by the Physicians,
 that *Physicke may prolong life*, because Physick is the
 ordinary means which God hath appointed for the
 preserving & recouering of health, & consequently
 for the prolonging of life so long as his good plea-
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 immortal, nor surely defend him from all outward
 harines, nor assure him to liue out all his daies, yet it
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 fendeth that naturall moitture be not lightly dissol-
 ued and consumed. But it is a common saying: *He
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Cap. 15. ver. 16.

Ec. cap. 27. 27.

Daniel. 1. 12.

Eccle. cap. 31.

19.

Eccle. cap. 37.

ver. 18. 29. 30.

Whether diet
may prolong
life.

Eccle. cap. 38.

to the 13. vers.

The force of
Physicke.

Dedicatorie.

that liueth by Physicke, liueth miserably. And a great punishment it is for a man to reſtaine his appetite. As, for youth to forbear fruit: for one that hath the gowt to forbear wine and women. Whereunto I anſwer, that to liue after the rules of Phyſick is to liue in health. And to liue in health is great happineſſe: for health & ſtrength is aboue gold (as ſaith *Ieſus Syrach* :) and a whole body aboue infinite treaſure: ſo that for the ineſtimable commodities of health, ſome haue ſuppoſed that *health is the happieſt ſtate*: as *Ariſtole* declareth in his *Ethicks*. Now what a reproch is it, for a man whom God hath created after his own likenefſe, and endued with reaſon, whereby he differeth from beaſts, to be yet beaſtlike, to be moued by ſenſe to ſerue his belly, to follow his appetite contrary to reaſon? forasmuch as by the very order of nature, reaſon ought to rule, and all appetites are to be bridled and ſubdued, as the Philoſopher notably reacheth in theſe words: *As the child ought to liue after the order of his Tutor: So affectiō ought to be ruled by reaſon. Wherefore, in a moderate and temperate man, that part of the minde which is the ſeate of affectiōs, muſt yeeld to reaſon: for comelineſſe is propoſed to them both.* Nay, if a man be naturally inclined (as the moſt part of men be) to one thing or other contrarie to reaſon, yet he ſhould ſtrive againſt that inclination, & do as they do which would make crooked things ſtreight, that is, to bend them as much as may be to the contrary. For as the poet *Onid* ſaith
Eſt virtus placidū abſtinuiſſe bonis and
Fortior eſt qui ſe quā qui fortiſſima vincit.

Whereof we haue a worthy example in the Philoſopher *Socrates*, who of ſet purpoſe oftentimes exerciſed and enured himſelf to endure hunger and thirſt: which be more hard to ſuffer than to feed moderately, and to

To keepe a
good diet is
great happi-
neſſe.
Cap. 30. 15. 16.

Lib. 1. Cap. 4.

Reason ought
to rule appe-
tite.

Ethi. lib. 2. cap.
13.

Ethi. lib. 3. cap.
10.

The Epistle.

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And no doubt but that meane and temperate diet, in the feare of GOD, is more commendable than al the delicate fare in the world, and ought of the godly to be esteemed as a thing that best contenteth nature and preserueth health. Which is not only confirmed by *Salomon* in his proverbs, & by the example of the prophet *Daniel*, but most manifestly by *Ecclesiasticus* in these words. How little is sufficient for a man well taught, and therby he belcheth not in his chamber, nor feeleth any paine. A wholsome sleepe commeth of a temperate belly. He riseth vp in the morning, and is well at ease in himselfe. But paine in watching, and cholericke diseases, and pangs of the belly are with an vnsatiable man. *And again he saith:* Be not greedy in all delights, & be not too hasty vpon all meates: for excesse of meates bringeth sicknesse, and gluttony commeth into cholericke diseases. By surfet haue many perished: but he that dieth himselfe prolongeth his life. But some will say: may diet prolong a mans life? Why *Iesus*. *Syrach* saith so.

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Reason ought to rule appetite.

Ethi. lib. 2. cap. 13.

Ethi. lib. 3. cap. ult.

The Epistle

Socrates a
singular ex-
ample of ab-
stinence and
continence.

*Pera volup-
tas
quid.*

*Ethic. lib. 3.
cap. 12.
Philoxenus
the Epicure.*

Whether or
no keeping
of diet doe
ease our ma-
ladies.

forbeare that which reason forbiddeth, although our appetite desire it. And when he was demaunded why he did so: that I may not accustom my selfe (quoth he) to follow my sensuall appetites, lusts, and desires. Also the same Philosopher affirmeth, that such as had well broken themselves to vertuous living & temperat diet, did perceiue and take of the same both much more pleasure and les paines, than such as with all high care & diligence did on euery side make prouision to haue all things of pleasure. And I my selfe haue known some that haue taken as much delight in drinking of small drink, as others haue by drinking of the strongest. And no maruell: for true delight is best perceiued, when appetite is ruled by reason: and not contrariwise as the Epicures imagin, who make *pleasure the chiefe felicity*. As that *Philoxenus Erixius* in *Aristotle* who wished that nature had made his necke longer than the necke of a Crane, to the end that he might haue felt a long while the sweetnes and pleasure of meat and drink going down the throt. But he that hath the gowt will say, as I haue heard many gentlemen say ere now: *Drinke wine & haue the gowt: drinke none & haue the gowt.* As who should say, that it maketh no matter what a mā eateth or drinketh, for all is one so his stomacke be to it. But this opinion is both repugnant to reason and common experience. For who so hath commonly an aking head, if it proceed of a hot cause, shall feele that by drinking strong drink, the paine will be increased. And who so hath a hote stomacke or inflammation of the liuer, shall plainly perceiue, that by hot wines & spices it wil become worf. And who so hath a wound or sore to be healed, shal find that by eating fresh Beef, Goose & Garlick, Pigeons and Yeles, and such like, the

cure

Dedicatorie.

cure will not come so fast forward as otherwise it would. What meaneth this, but that meats & drinks do alter our bodies, & either temper them, or distemper them greatly? And no maruel, seeing that such as the food is, such is the blood: & such as the blood is, such is the flesh. Wherefore I say to the Gentleman that hath the gowt; (for poore men seldom haue it, because for the most part it groweth through excesse and ease) I say that although the forbearing of wine & women, and other things noisome in that disease, do not vtterly take away the gowt, yet it will abate, qualifie and abridge the paine, and make it much more tolerable. And so I thinke of all other diseases whatsoeuer. And to prooue, that good diet may preserue a man from sickness, I need to vse no other example than of Galen himselfe, who by the meanes of his temperate diet, (as he witnesseth) after he passed the age of 28.yeres vntil the time of his death, he was neuer grieved with any sickness, except the grudge of a feuer of one day, and that happened only by too much labor, & liued as *Sipontinus* writeth, 140.yeares, & dyed only through feeblines of nature. His diet stood chiefly in three points, which I will here declare, that such as would liue long in health may endeuor to follow it. The first point was, *neuer to eate and drinke his fill.* The second *neuer to eate any raw thing.* The third, *to haue alwaies some sweet sauer about him.* These thre pointes, whosoever will carefully keepe, if he be of a sound constitution, may liue long in perfect health. I say, if he be of a sound constitution, for som are so corrupt from their natiuitie, that if *Esculapius* (as Galen speaketh) were euer at their elbow to aduise them in their diet, yet could they not liue out halfe their daies. And some that be of a sound cōstitutiō by nature, do yet through intemperancie so corrupt their comple-

Surfet and ease great causes of the gowt.

Lib. 5. cap. 1. de Sanit. tuam.
The good effect of diet in Galen.

Galen dyet stood chiefly in three points.

The Epistle

Intemperan-
cie corrupt-
eth the origi-
nall comple-
xion.

Cicero. 3. Tusc.
Theophrastus
complaineth
of nature.

xion, that either they liue not vntill they be old, or else their olde age is most fullsome and lothsome. Whereof hath risen that saying not so common as true: *Youth riotously led, breedeth a lothsom old age.* In this nūber chiefly be courtiers, lords, ladies, gentlemen, & gentlewomen, though not all, yet many mo than of the common people. For these commonly liue not so long as the inferior sort. As for learned men (if they be students indeed) thorough rest of the body, and immoderate musing of the mind, they are not commonly so long liued (the more it is to be lamented) as the vulgar sort. Wherefore that noble Philosopher *Theophrastus*, when he died, is reported to haue accused nature, for that she had giue long life to Rauens and Crowes, whom it nothing auailed, & had giuen but a short time to men, whom it behoued to liue much longer, to the end that mā's life might be perfectly instructed with al maner of arts & disciplines. But I trust your honour being chiefly moued by a speciall gift of Gods grace, and partly following these & such like aduertisements, will so diet your selfe, that you may liue long to the glory of God, to the benefit of the common wealth, and to the comfort of your friends: which God graunt according to the goodd pleasure of his wil. And so I end, beseeching your honor to take this my dedicatiō in good part. And although the worke be most vnworthie of so worthy a Patrone: yet because it is an exercise of learning, whereof your honor hath bin alwaies a special fauourer, my trust is that you will vouchsafe to giue it your protection, & the rather, for that it is the fruite of your owne soile, I meane the testimonie of a dutifull mind of the tenant toward his Lord and master. 1588.

Your Honors most humble Orator
Thomas Cogan.



Thomæ Cogani carmen Saphicum

adlectorem, depromptum ex

Ecclesiastico, Cap. 30. Ver.

14. 15. 16. 17.

Quisquis optata fruitur salute,
Sic licet pauper, tamen hic potenti
Diuiti præstat, mala quem flagellat
Inualetudo.

Præstat argento superatque fuluum
Sanitas aurum, superatque censum
Quamuis ingentem, validæque vires
omnia præstant.

Vita languescens properante morte
Peior est multo: requiesque dulcis
Anteit longè miserum dolorem
corporis ægri.

Si sapis quæres igitur salutem.
En tibi portus patefit salutis,
Hunc tene, saluus fruire & salute:
Viue valèque.

TO THE GENTLE READER.



Because this Treatise chiefly concerneth the diet of our English nation, I haue thought good, (most gentle Reader) first to declare the situation and temperature of this our countrey of England, and next to set downe the reason and order of the whole booke. Touching the si-

The situation
of Britaine.

tuation, if we consider the diuision of the whole earth habitable into foure parts, that is, Europa, Affrica, Asia, and America, then is England a parcell of Europe, and situated on the West side thereof: yea, so far West, as of old time it hath beene thought (Cornelius Tacitus witnessing the same in the life of Iulius Agricola) that beyond England dwelled no nation, Nothing but water and rocks. And as the Poet Horace speaketh; The Britaines the fardest of the world. Whereas now through the providence of God and travell of men, there is found farther in the West, as it were a new world, a goodly countrey named America, or new India, for largenesse, plenty, wholesome and temperate aire, comparable with Affricke, Europe, or Asia. Again, if we respect the diuision of all the earth into five parts called in Latin Zonæ, correspondent to the diuision of the heauens by five circles, that is to say, the Equinoctiall circle, the two Tropickes, the one of Cancer, the other of Capricornus, the circle Articke, and the contrary Antarticke, which are briefly and plainly set forth by the Poet Ouid in the first booke of his Metamorphosis, in this manner:

*And as two Zones do cut the heauen vpon the right side
And other twaine vpon the left likewise the same diuide,
The middle in outrageous heate, exceeding all the rest:
Euen so likewise through great foresight to God it seemed best.
The earth included in the same should so diuided bee,
As with the number of the heauen, her Zones might full agree.
Of which the middle Zone in heat, the vtmost twaine in cold,
Exceed so farre, that there to dwell no creature dare be hold.
Betwene these two so great extreames, two other Zones are fixt,
Where temperature of heate and cold indifferently is mixt.*

*Then I say of fine partes of the earth, those two which lie
about the Poles, within the circle Articus and Antarticus,
through*

TO THE READER.

through extremity of cold, are inhabitable (as of old time hath bin thought) howbeit now certain Ilands are discovered within the circle Artick, and found to be inhabited. The 3. and greatest part which lyeth in the midst betweene the two Tropicks, by reason of the continuall course of the sun over it, & the direct casting of the Sun beames upon it, named *Torrida Zona*, as burned or parched with ouermuch heate, hath likewise bene thought inhabitable, yet now found otherwise: considering the greatest part of Africk well inhabited, & no small portion of Asia, with sundrie Ilands adioyning, do lie within this cōpasse: yet by the iudgment of Orōtius, a man very expert in *Cosmographie*, right vnder the Equinoctiall is most temperate and pleasant habitation: for so he saith. Although the Zone burning do seem to be dry through the continuall shining of the Sun vpon it vnder the Equator, a most happy tēperature of the ayre, passeth all others. The other two partes onely, of which the one lyeth Northward, betweene the circle Artick and the Tropick of Cancer, the other Southward betweene the circle Antartick and the Tropick of Capricorne, are counted temperate and habitable regions, because they are tempered with heate on the South side, and colde on the Northside. Howbeit these parts also about the middest of them are most temperate. For towards their utmost bounds they are distempēred with heate or colde according to the Zones next adioyned. Now in the temperat Zone Northward lieth our country of Britain. After Appianus, England within the eight Clime called *Dia Ripheon*, & Scotland in the ninth called *Dia Daris*, or after Orontius, whose iudgements rather I allow, England in the ninth Clime, & Scotland in the eleuenth: for the old diuision of the earth, according to the latitude into seuen Climates, Orontius vterly reiecteth, and thinketh the famous vniuersitie and citie of Paris in France, to be placed about the ende of the eighth Clime, because the latitude of the earth, or eleuation of the Pole Articke (for both are one in effect) is there 48. degrees & 40. minutes. The same reason I make for England, because the Pole Artick is exalted at London 51. degrees &

Lib. 2.
Spha. cap. 28.

Danias.

TO THE READER.

46. minutes, and at Oxford 51 degrees and 50. minutes, that therefore England, should be in the ninth Clime, because the distance of paralleles from the Equator is after Orontius in the ninth Clime, all one in our elevation. England then lyeth in the temperate Zone Northward, and the ninth Climate, having on the Southeast side France, on the Northeast Norway, on the Southwest Spaine, on the West Ireland, on the North Scotland. Now concerning the temperature of the aire in England, whether it be in a meane, or do exceede the meane in heate, cold, drought or moisture, shall best be perceiued by comparison of other countries. Hippocrates in the end of his third booke of Praxionis, setteth downe three countries for example of temperate or vntemperate ayre in heat or cold, that is, Libya, Delos and Scythia, Libya or Affrick as ouer hot: Scythia or Tartaria as ouer cold, & the Island Delos of Greece as meane and temperate betwixt both. The like comparison is made by Aristotle in the 7. booke and 7. chapter of his Politicks. Those nations (saith he) which inhabit colde countries are courageous, but they haue litle wit and cunning. Wherefore they liue in more libertie, and hardly receiue good gouernance of the weale publike, neither can they well rule their borders. And such as dwell in Asia, excell in wit and crie, but they want audacitie, for which cause they liue in subiection to others. But the Grecians as they haue a countrie in a meane betwene both, so haue they both qualities. For they are both valiant and wittie. Whereby it commeth to passe that they liue as libertie, and haue good gouernment, and such as state as rule all other. Hereunto I will adde the iudgement of Galen that famous Physition, written in the second booke de San. tu. & Chap. 7. which may be as an interpretation of Hippo. and Aristotle. The best temperature of bodie (saith he) is as a rule of Polycletus such as in our situation being verie temperate, you may see many. But in France, Scythia, Aegypt or Arabia, a man may not so much as dreame of any like. And of our countrie, which hath no small latitude, that part which lyeth in the middest is most temperat, as the countrey of Hippocrates:

for

TO THE READER.

for that there Winter & Summer hath a meane temperature, and at the spring and fall of the lease much better. So that Greece by the iudgement of these men is most temperate; and France disordered with cold by the opinion of Galen. And if France exceed the meane in cold, then is not England in a perfect temperature, but more declining to cold, because it is three degrees, and ten minutes further North, comparing Oxford and Paris together in the elevation of the Pole Arctick. *Hombr* Julius Caesar in the fifth booke of his commentaries, thinketh the aire to be more temperate in Britaine, (in those places where he was) than in France, and the cold lesser. And *Polydorus Virgilius* in his Chronicle of England seemeth to be of the same munde. The countrey (saith he) is at all times of the yeare most temperate, and no extremitie of weather so that diseases be rare, and therefore lesse use of Physick than else where. And many men all abroade do liue a hundred and tenne yerres, & some an hundred & twentie. Yet he thinketh the aire for the most part to be cloudy & rainy, which also is confirmed by *Cornelius Tacitus* in the life of *Iulius Agricola* saying: The aire of Britaine is foule with often stormes and cloudes, without extremitie of cold. But to reconcile these sayings of ancient Authors, I thinke that England may be called temperate in heate in respect of Spaine, and temperate in cold in respect of Norway; yet to be reckoned cold notwithstanding and most, because it declineth from the middelt of the temperate Zone Northward. And this is the cause why English men do eate more and digest faster than the inhabitants of hotter countries (videlicet) the coldnesse of the ayre enclosing our bodies about. And therefore we provide that our tables may be more plentifully furnished of entimes, than theirs of other nations. Which provision, though it proceed chiefly of that plenty which our countrey yeeldeth, is yet notwithstanding noted by forraigne nations, as of *Hadrianus Barlandus* in a dialogue betweene the Inholder and the traveller, saying in this manere: I will provide that they may be entertained after the English fashion, that is, most richly and daintily. Thus much touching the situation and temperature of England.

TO THE READER.

Now concerning the order of the booke : Hip. in the sixth booke of his Epidemies setteth downe this sentence : Labour, Meate, Drinke, Sleepe, Venus; all in a measure, as a short summe or forme of a mans whole life touching diet. By the which words (if we marke them well as they be placed in order) not onely the time most convenient for euery thing to be vsed, but also the measure in vsing is plainly signified in the word (Mediocritia), according to that saying of Terence; The chiefest thing in mans life is, to keepe a measure. Euery man therefore that hath a care of his health as much as he may, must not onely vse a measure in those foue things, that is to say, in labour, meate, drinke, sleepe, and Venus, but also must vse them in such order as Hip. hath proposed them, that is, to begin the preservation of health with labour : after labour to take meate : after meate, drinke : after both, sleepe : and Venus last of all. And not contrariwise, to begin with Venus and to end in labor, like as I haue heard say of a gentleman who had bene a traveller in forrayne countries, and at his returne, that he might seeme singular, as it were despising the olde order of England, would not beginne his meale with portage, but in stead of cheefe would eate portage last. But wise Englishmen I trust will vse the old English fashion still : to follow the rule of Hip. approued by Galen, and by common experience in mens bodies found most wholesome. Such as haue written of the preservation of health before me, for the most part haue followed the diuision of Galen of things, not naturall, which he fixeth in humors : Aire, Meate, and Drinke, Sleepe and watch, Labour and rest, Emptinesse and repletion, and affections of the minde. Which he called, things not naturall, because they be no portion of a naturall bodie, as they haue been called naturall things, but yet by the temperance of them the bodie being in health, yf continueth : by the distemperance of them, sickness is induced, and the bodie dissolved. This diuision Sir Thomas Eliot Knight, no lesse learned than manly full in his Caste of health hath precisely followed, and hath set forth euery part right according to Galen, as plain it may be in the English tongue.

Tut

TO THE READER.

Yet (in my iudgement) this Aphorisme of Hippocrates, which I purpose (God willing) to declare, is more evident for the common capacity of men, and more convenient for the diet of our English nation. For who is so dull of understanding, that cannot remember these five words: Labour, Meate, Drinke, Sleepe, Venus, and in using them apply all in a measure? Yet I know that the division afore said being well scanned may be found in a manner wholly comprehended in this short sentence. For exercise is to be used in a wholesome aire, and affections of the minde do commonly follow the temperance of the bodie, which is chiefly preserved by the moderate use of those 5. things. Then, whether we follow in Diet Galens division into six things not differing from this rule of Hipp. comprehended in five words, there is no great difference, saving that in writing for the instruction of others, that Method is to be used which is most briefe and manifest. And this is the cause, gentle Reader, why I have taken another order than such as have written of this matter before me, even this order (as I thinke) which of altho-ther is the best. Herein to give a watchword as it were, or occasion to others that be better learned and more at leisure to handle these pointes more perfectly. And in the meane time I trust euery well disposed person will thankfully accept this my good intent, considering that none other cause hath moued me hereto, but onely the good will I beare first to the learned sort, who haue most neede of wholesome counsailes; and consequently to all those that loue to liue in health. And if they finde whole sentences taken out of Master Eliot his Castle of health, Scho. Saler. or any other author, or what sauer, that they will not condemne me of vaine glorie, by the old Prouerbe (Caluus Comatus) as if I meant to set forth for mine owne workes that which other men haue deuised; for I confesse that I haue taken Verbatim out of those authors, where it serued for my purpose, and especially out of Scho. Saler. but I haue so ordered it, that mine owne is thus (as I thinke) it may be the better & more easily And therefore seeing all my travell tendeth to common commoditie, I trust euery man will interpret all to the best. Gentle Reader farewell.

FINIS.

A Table containing the effect of the whole booke

| | | |
|--|--|---|
| 1. Labour or ex- ercise of two sorts. | 1. of the body 2. of the mind. | |
| | 1. Substance contained in three sorts, | 1. Corne or grain 2. Herbs and fruitar 3. Liuing creatures and their parts. |
| 1. Meas, where- in are 6. things considered. | 2. Quantitie, 3. Qualitie. 4. Custome. | |
| | 5. Time, which standeth in three points | Time of the yere, Time of the day, Age of the partie, |
| Health is preserued by a measure v- sed in five things, that is, in | 6. Order. | |
| | 3. Drinke, where- of be 7. sorts commonly v- sed: | 1. Water. 2. Wine, 3. Ale, 4. Beere, 5. Cyder, 6. Metheglin, 7. Whey. |
| | 4. Sleepe, where- in 4. things must be obserued. | 1. The time. 2. The place. 3. The lying of the body. 4. The quantitie of sleepe. |
| 5. Venus: | When best to be vsed. And of whom. | |

Preseruation from the plague standeth chiefly in 3. points.

First, how to auoide the aire infected.
Secondly, to correct and purifie the aire infected.
Thridly, to fortifie the principal parts against the infection.



WHAT LABOUR IS:

The commodity thereof, the difference of labours, the preparation to labour, the time, the measure of labour.

CHAP. I.



THE first worde in order of that golden sentence proposed by Hippocrates, is labour, which in this place signifieth exercise. For so is the word Labour commonly taken of Hippo. as Galen witnesseth, saying: Hippo. is wont to take this worde Labour for exercise.

Epid. 6.

Epid. 6. com. 5.

Labour then, or exercise, is a vehement moving, the ende whereof is alteration of the breath or winde of man. Of exercise doe proceede many commodities, but especially these. The first is hardnesse and strength of the members, whereby labour shall the lesse greve, and the body be more strong to labour. And that exercise or labour doth strengthen the body, beside the witnesse of Galen, where he saith, By exercise also there cometh a certaine strength to the lims, when as both naturall heate is kindled, and a certaine hardnesse and patience is caused by rubbing the parts one with another: It is proued by experience in labourers, who for the more part be stronger than learned men, and can endure greater toyle. Whereof we haue a notable example in Milo

What labor

is.
The benefit
of exercise.

1

*Li. 1. de Sani.
tuen.*

noted

A

Crotoniates,

Milo Crotoni-
ates,

Crotoniates, who by the vse of carrying a Calfe every day certaine furlonges, was able to cary the same being a Bull. The second commodity of labour is encrease of heat. Whereby happeneth the moze alteration of things to be digested, also moze quicke alteration & better nourishing. The thirde is moze violence of the breath or winde, whereby the pores are cleansed, and the filth of the body naturally expelled. These things are so necessary to the preservation of health, that without them, no man may be long without sicknesse. For as the flowing water doeth not lightly corrupt, but that which standeth still: Euen so bodies exercised are so; the moze part moze healthfull, and such as be idle moze subiect to sicknesse. According to the saying of the Poet Ouid.

Lib. de ponto.

*Cernis ut ignauium corrumpant omnia corpus,
Ut capiant vitium ni moueantur aqua.*

Cor. Cel. Lib. 1.

Which also is affirmed by Cornelius Celsus, saying: Slothfulness dultheth the body, Labour doth strengthen it: The one maketh vs soone olde, the other maketh vs longyong. Yea Galen himselfe is of the same minde, for thus he saith: As sluggish rest of the body is a great discommodity for the preserving of health, so there is very great profite in moderate exercise. But there is great difference of exercises. For some are swift, as running, playing with weapons, throwing of the ball. Some are strong or violent, as wrastling, casting the bar. Some are vehement, as dauncing, leaping, foteball play. Again, some are exercises onely, as those now rehearsed, and other mentioned of Galen not used among vs. Some are not onely exercises but woorks also, as to dig or delue, to eare or plow land, or to doe any other worke appertaining to husbandrie, or whatsoever Craftes men of any occupation are wont to do for the vse and commodity of mans life. For these as they are labors, so are they exercises, and do make a good state of living of the body, as

Lib. de Sur.
bon. & vitiis.
cap. 3.

Difference of
exercise.

1. Apboris.
com. 3.

Galen

Galen declareth, and is found true by common experience in England. For husbandmen and craftesmen, for the more part doe liue longer and in better health, than Gentlemen and learned men, and such as liue in bodily rest. Therefore Galen himselfe sometime vsed rusticall labours, especially in Winter: as to cleaue wood, to pun Barley, and such like. Againe some exercises are appoynted to the partes of the body, as running, and going are the proper exercises of the legs. Spouing of the armes vp and downe, or stretching them out, as in shooting and playing with weapons, serueth most for the armes and shoulders. Stouping and rising oftentimes, as playing at the bowles, as lifting great waightes, taking vp of plummetts or other like payles on the end of staues, these doe exercise the backe and loines. Of the bulke & lungs, the proper exercise is mouing of the breath in singing, reading, or crying. The musckles, and together with them the sinnewes, veines, arteries, bones are exercised consequently, by the mouing of the parts aforesaid. The stomacke and entralles, and thighes, and reins of the backe, are chiefly exercised by riding. As for sitting in a boate or barge which is rowed; riding in a Horse Litter, Coach, or Waggon, is a kinde of exercise which is called gestation: and is mixt with mouing and rest, and is conuenient for them that be weake and impotent, or in long and continuall sickness. But aboue all other kindes of exercises, Galen most commendeth the play with the little ball, which he call Tenise; in so much that he hath written a peculiar booke of this exercise, and preferreth it before hunting, and all other pastimes. Because it may be easily vsed of all estates, as being of little cost. But chiefly for that it doth exercise all partes of the body alike, as the legs, armes, necke, head, eyes, backe and loines, and delighteth greatly the mind, making it lusty and chearfull. All which commodities may be found in none other kinde of exercise. For they streine more one part of the

Labourers
more health-
full than lea-
ned men.

*Lib. 2. de Sa.
Tuē. cap. 8.*

The proper
exercises of
all the partes
of the body.

Tenise play
is the best
exercise of all.
*Galen de par-
ua pila exer-
citatione.*

body than an other, as shooting, the armes, running the legs, &c. wherefoze those founders of Colleges are highly to be praised, that haue erected Tennis courtes, for the exercise of their Scholers: and I counsaile all students as much as they may to vse that pastime. Notwithstanding I restraîne no man from his naturall inclination, for I know that to be true which Virgill writeth.

Anglo. 2.

*Li. 2. Ser. Sa. 1. Trahit sua quemq; voluptas. And as Horace saith,
Castor gaudet equis, uno pregnatus eodem,
Pugnis, quot viuunt caput, totidem sudiorum
Millia.*

The games of
Olympus.

For in the Mount Olympus in Grece, where the most principall playes and exercises of all the world were solemnly kept and vsed every fifth yeare, first ordained by Hercules the Champion (as it is thought) all men did not practise one onely kinde of aduinity, but euery man as he was minded, so he applied himselfe. There was wrestling, running with hoesles & on soote, turning, leaping, coursing with Chariots, contentions of Poets, Rhetoricians, Musicians, disputations of Philosophers, and others. So I restraîne no man from his naturall inclination, but I shew what exercise is best by the iudgement of Galen. But least that by the violence of heate kindled by exercise, any of the excrements should hastily be receiued into the habite of the body, also least something which is whole, should by heauinesse of excrements or violent motion be broken or pulled out of place, or that the excrementes by violence of the breath should stoppe the pores or Conduites of the body, the olde Grækes and Romaines were wont to vse fricacies or rubbings befoze exercise in this manner. First to rubbe the body with a course linnen cloth softly and easily, and after to encrease moze and moze to a hard and swift rubbing, untill the flesh doe swell and be somewhat ruddy: then

The preparation to exercise.

Frications.

then to anoint it with sweete oile: stroking it every way gently with bare hands. And of fricacies they haue made generally three sorts, first hard rubbing to binde or consolidate, then soft rubbing to loose or mollifie, and lastly, meane rubbing to augment and encrease flesh. But this kinde of preparation whereof Galen hath written abundantly in his second booke *De Sa. Tuen.* is not vsed in England. and therefore I will end with a merry tale of Augustus the Emperour and an old Souldier. On a time as a the noble Emperour Augustus came to a bath, he beheld an old man that had done good seruice in the warres, rubbing himselfe against a sparle piller, for lacke of one to helpe him. The Emperour moued with pity gaue an annuity, to finde him a seruant to waite vpon him. When this was knowne, a great sort of olde souldiers drew them together. And whereas the Emperour should passe by, every one of them rubbing his backe against the stones, the Emperour demanded why they did so, because (noble Emperour say they) we be not able to keepe seruants to doe it. Why (quoth the Emperour) one of you might clau and rubbe an others backe well enough. So wisely did he delude the practise of Parasites, according to the olde proverbe, It is merry when knaues meete. Notwithstanding Maister Eliot reporteth of himselfe, that he found great commoditie in one kind of fricacy, which is thus. In the morning after we haue bene at the stole, with our shirt sleeves or bare hands (if our flesh be tender) first softly and after ward faster to rubbe the breasts and sides, downeward and ouerthwart, not touching the stomacke and belly, and after to sause our seruant semblably to rub ouerthwart the shoulders and backe, beginning at the necke bone, not touching the raimes of the backe, except we doe feele there much cold and winde, and afterward the legs from the knee to the ankle, last the armes from the elbow to the hand wrest. And so; those that cannot exercise their

Three sorts
of rubbings.

A merry tale
of rubbing.

A kinde of
rubbing good
for all men.

bodies at conuenient times; either because they are letted with necessary businesse; or else by reason of bitter weaknesse, this kinde of rubbing may well be vsed in steade of exercise. For rubbing is in stead of exercise, as Georgius Pictorius writeth. But leauing all kinde of fricacies to such as haue leisure, I prescribe none other preparation to be vsed before exercise, but onely enacuation of excrementes from all such partes as nature hath appointed thereunto. That is, when you are risen from sleepe, to walke a little vp and downe, that so the superfluitie of the stomacke, guttes and liuer, may the more speedily descend, and the more easily be expelled. That done, to wash your face and handes, with cleane cold water, and especially to bathe and plunge the eyes therein. For that not onely cleanseth away the filth, but also comforteth and greatly preserveth the sight, (as Auicē writeth) whereof students should haue a speciall care. Moreover to extend and stretch out your handes, and fette and other limmes, that the vitall spirites may come to the vpper partes of the body. Also to combe your head, that the pores may be opened to auoide such vapours as yet by sleepe are not consumed. Then to rubbe and cleanse the teeth. For the filthinesse of the teeth is noysome to the braine, to the breath, and to the stomacke. They may be cleansed (as Cornelius Celsus teacheth) by washing the mouth with colde water, putting thereto a little vinegar. And with the same (if you list) you may gargarize or gubble in your throate, and after rubbe them hard with a dry cloth. Some vse to rubbe their teeth and gummies when they walke with a sage leafe or two, which is good to preserve them from corruption, and abateth the rancke sauour of the mouth. All these things (which are five in number) are briefly comprehended in *Schola Salerni*, as followeth.

*Exercitatio al.
ni & vesica
vacuationem
prærequirit.*

Washing of
the face and
bathing of
the eyes.

To combe the
head vpward
towards the
croune as
Barbers vse
to do is best.
Rubbing of
the teeth.
Lik. 1. cap. 2.

*Lumina manū, manū suę genū gelida lauet unda
Hæc illac modicum pergar, modicum sua membra
Extendat, crines pediat, dentes fricat: ista
Confortant cerebrum, confortant cætera membra.*

Cap. 2.

After this preparation, as occasion shall serue, you may fall to exercise, yet first you must diligently consider where and when (that is to say) the place, and time. The place where exercise is to be vsed doth chiefly concerne the aire, which among all things, not naturall, as in habitation, so in exercise is greatly to be regarded, for as much as it doth both enclose vs about, and also enter into our bodies, especially the most noble member which is in the heart, and we cannot be separate one houre from it for the necessity of breathing. Wherefore exercise must be vsed in a good and wholesome aire, which consisteth in foure points. First, that it be faire and cleare without vapours and mists. Secondly, that it be light some and open, not darke, troublous and close. Thirdly, that it be not infected with carraine lying long aboue ground. Fourthly, that it be not stinking or corrupted with ill vapours, as being neare to Ditches, Dunghils, Gutters, Channels, Ritchings, Churchyards, or standing waters. For the aire so corrupted, being drawn into our bodies, must of necessity corrupt our bodies also. These foure properties are briefly contained in two verses in *Schola Salerni*.

The place
and time of
exercise.

Aier.

Foure pro-
perties of
holssome aire.

1

2

3

4

*Lucidus & mundus sit visus habitabilis aer,
Infectus neque sit, nec oleus, & torrens cloaca.*

Now for the time when you should exercise, that diuine physician Hippocrates teacheth vs plainly, saying. Let labour go before meate. Whose authoritie Galen following, saith. We must begin the preservation of health with labour, after that take meate, drinke, and

The fittest
time of ex-
ercise.

Epid. 6. Sect. 4.
Lib. 2. de Sa.
Tuena. cap. 2.

A ill.

so

The colour
of the urine
sheweth when
we should
exercise.

so forth. The time then most conuenient for exercise, is when both the first and second digestion is complete, as well in the stomacke as in the vaines, and that the time appoacheth to eate againe. For if you doe exercise sooner, or later, you shall either fill the body with raw humours or else augment yellow choler. The knowledge of this time is perceined by the colour of the Urine, for that which resembleth vnto cleare Water, betokeneth that the iuice which commeth from the stomacke is crude in the vaines. That which is well coloured, not too high or base, betokeneth that the second digestion is now perfect. Where the colour is very high or redde, it signifieth that the concoction is more then sufficient: Wherefore when the Urine appeareth in a temperate colour, not redde nor pale, but as it were guilt, then should exercise haue his beginning. By this meanes doth Galen trie out the time most fitte for exercise. But because euery man hath not skill to iudge of Urine, or hath not leysure or opportunity to viewe his Water in a glasse as often as he would or should exercise, for the time most conuenient, it shall be sufficient to remember that Golden sentence of Hippocrates. Let exercise be vled before meate.

Infl. l. 2. cap. 4.

An abuse of
exercise touch-
ing the
time.

Which rule (as that famous Physician Fuchsius noteth) is vnadvisedly neglected in the Schooles of Germany, for there the Schollers neuer exercise but forthwith after meate, either leaping, or running, or playing at the Ball, or coting, or such like. And the same abuse is rise among vs here in England, both in Uniuersities, and in the Grammer Schooles. Wherefore it is no maruaille if Schollers oftentimes be troubled with Scabes and other murtherous growings of corrupt humours: because by that meanes great store of raw humours are engendred and brought forth to the skinn: (according to the saying of Hippocrates) If a man exercise vnpurged, biles will breake forth.

Wherefore;

Therefore I counsaile all students not to exercise immediately after meate, for by that meanes the meate is conueied into all the members before it bee concocted or boyled sufficiently. Yet to rise vp after meate, and to stand vpriight for a while, or to walke softly a little is very wholesome: that so the meate may descende to the bottome of the stomacke; where (as Auicenna writeth) resteth the vertue of concoction, and is one of the first lessons in *Schola Salerni*, To rise after meate. But hastie moving dyueth the naturall heate from the inward parts, and causeth ill digestion. As for craftesmen, and labourers, if any demaund the question howe they can haue their health, and fall to worke straight after they haue eaten, I answer with Virgill: Great labour ouercommeth all thinges. And as Galen writeth, We write these things, neither to the Germanes, nor to other rude and barbarous nations, no more then to Beares and Bores, and Lyons, and such like: but to the Gretians, and to them which though they be Barbarians by kind, yet they follow the fashions of Greece. So I write not these precepts for labouring men, but for students, and such as though they be no students, doe yet followe the order and diet of students. Antonius the Romane Emperour, who liued in Galens time, and had a speciall care of his health, was wont to come to the waasking place about sunne setting when daies were at the shortest, and about nine or ten of the clocke when they were at the longest. Whose example if any list to followe (as Georgius Pictorius doeth interpret) he should exercise in Summer sixe houres before noone, and in the Winter in the after noone at sunne going downe, and in the spring time nere by none. But I restraîne no man to the houre, so it be done according to the rules of Iesaid, that is chiefly to conclude, after the excrements be avoided, in an wholesome ayre, and before meate: Yet is it not sufficient in exercise to obserue the time, the things proceeding, except we keepe

*Epid. 6. Sect. 5.
Apho. 33.*

Rise vp after
meate.

*Geor. 1. De San.
T. 1. lib. 1.*

The exercise
of the Empe
rour Antonie

Palestra.

Three things
to be obser
ued touching
the time of
exercise.

1. Off.

Lib 1. de sen.
tuen, cap. 12.
The measure
of exercise.

1

2

3

4

a measure therein: which also is taught by Hippocrates in the word (*medicriat.*) And although every man doth know (as Cicero saith) that a measure is best in all things, or that measure is a merrie meane, yet few can hit that meane, as well in other things as in this, vnlesse they be directed by a certaine rule. Wherefore Galen, who leaue nothing vnperfect, setteth downe foure notes, by the which we may know how long we should exercise, and when we should giue ouer. The first is to exercise vntill the flesh doe swell: The second, is vntill the flesh be somewhat ruddie: The third, vntill the body be nimble, active, and ready to all motions: The fourth is, vntill sweate & heat vapors burst forth. For when any of these doe alter, we must giue ouer exercise. First, if the swelling of the flesh shall seeme to abate, we must giue ouer forthwith. For if we should proceede, some of the good iuice also would be brought forth, & by that meanes the body should become more slender and drie, and lesse able to encrease. Secondly, if the lively colour stirred vp by exercise shall vanish away, we must leaue off, for by continuance the bodie would waxe colder. Thirdly, when agilitie of the lims shall begin to faile, we must giue ouer, least wearinesse and feblenesse do ensue. Fourthly, when the qualitie or quantitie of the sweate is changed, we must cease, least by continuance, the sweat be greater or hotter, and so the body become colder and drier. But of these foure notes, sweat and swelling of the flesh, are the chiefest to be marked in exercise, as Hippocrates sheweth. In exercises sweate is a signe of extenuation coming forth by drops, & as it were flowing out of little brookes: or else abating of the tumour. As who should say, sweat and abating of the flesh are two of the chiefest signes, to know when we should giue ouer exercise. This measure Pythagoras, that was first named a Philosopher (though no Physician) hath yet defined in his golden verses. Thus latined by Vitus Amerbachius.

Epl. 6. Sect. 3.
Apho. 4.

Corporis

Corporis & debet non intermittere curam, inque cibo potuq; modus sit, gymnasium. Hoc fiet lassum, si re non illa grauantur.

The same in effect is vttered by that excellent Graeke Orator: Iſocrates in his Oration *ad Demonicum*. Vſe thoſe exerciſes of the bodie, which may rather preſerue thy health than thy ſtrength: which thou mayeſt obtaine by this meanes, Iſthou leaue off from labour, while thou art yet able to labour.

Now as I haue ſhewed what time we ſhould giue ouer exerciſe, ſo here I will end my treatiſe of exerciſe, if firſt I ſhall declare, what remedie is to be vſed againſt wearineſſe, which commeth by immoderate labor, either voluntarie or neceſſarie, ſo; we cannot alwaies keepe the meane, but we muſt doe as cauſe requireth. Wearineſſe, as all other infirmities of the body, is cured by the contrarie: that is to ſay, by reſt. According to the ſaying of Hippocrates: In euery motion of the bodie, when it be-
Lib. 2. Apho. 42.
 ginneth to be wearie, then to reſt by and by, is a remedie of wearineſſe. For when the body is tyed through ouer much labour, and ſtrength ſayleth, & naturall moiſture decayeth, then reſt ſo; a time recouereth ſtrength, reuiueth the ſpirites, and maketh the limmes able to endure labour, whereas otherwiſe they would ſome languish and pine away. Which thing Ouid well perceiued as appeareth where he ſaith.

Quod caret alterna requie durabile non eſt.

Hæc renocat vires, ſeſſaq; membra lenat.

Lib. 1. Epiſt. 4.

Where the Poet hath worthily added the word (*Alterna*) that is to ſay, done by turne, ſo; as it is not conuenient alwaies to labour, ſo; is it not good alwaies to reſt. For that were idleneſſe or ſlothfulneſſe, which corrupteth both the body and ſoule. For in the body through immoderate reſt is ingendred cruditie, and great ſtoze of noyſome

*Lib. de morb.
tan. ca. 3.*

noysome humours. Wherefoze Galen reckoneth Idleness and immoderate rest, among the causes of colde diseases. And what inconuenience doth grow vnto the soule thereby, is taught by the example of King David, who through his idleness committed adulterie. 1. Sam. 11. 1. But moderate rest doth comfort both the bodie and minde as Ouid writeth.

Lib. 1. de pont.

*Ocia corpus alent, animus quoque pascitur illis:
Immodicus contra, carpit virumque labor.*

*De Sac. Iu. &
vi. cap. 3.*

Wherefoze I will conclude with that notable sentence of Galen: As sluggish rest of the bodie is a very great discommodity to the preserving of health, so no doubt in moderate motion there is very great commoditie.

Of studie or exercise of the minde in what order we may studie without hinderance of our health.

Chap. 2.

*What studie
is.
Lib. 2. de in.*

As man doth consist of two parts, that is, of bodie and soule, so exercise is of two sorts, that is to say, of the bodie, and of the minde. Whitherto I haue spoken of exercise of the bodie, now I will entreate of exercise of the minde, which is Studie: that is (as Tully defineth it,) A continuall and earnest cogitation applyed to something with great desire.

Acad. 4.

This kinde of exercise (as Tully writeth) is the naturall nourishment of the mind and wit, so; so he saith. The consideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to studie, is to liue. And likewise, there is so great looe of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it selfe, without any commodity is drawn therunto. Which thing may well be perceived even in
little

little childzen: so; as soone as they haue gotten strength to goe of themselves, they are as busie as Bees, and they deuise a thousand toyes to be occupied in. Which motions no doubt proceed from the mind. So; (as Tully saith) The musing of the mind neuer ceaseth. Idleness therefore is not onely against nature, but also bulleth the minde, as Ouid worthily writeth:

*Adde quod ingenium longa rubigine lasum,
Torpet, & est multo quàm fuit ante minus.
Fertilis assiduo si non renouetur aratro,
Nil nisi cum spinis gramen habebis ager.*

*Off. 1.
Idleness is
against na-
ture.
Lib. 5. de Trif.*

Wherefore notable is that counsaile of Isocrates ad *Demonicum*, Endeouour to be laborious in bodie, and studious in minde: for as our bodies are encreased by moderate labours, so are our minds by honest doctrine. Which lesson, Publius Scipio, who first was named Aphricanus, well followed as Tullie alleageth by the witnesse of Cato: whose saying (because it is worthy and most fit for students) I will recite *verbatim*: Scipio was wont to say; That he was neuer more leasurelesse than when he was leasurefull: and neuer lesse alone, than when he was all alone. Of this saying Tully speaketh as folloiweth: A noble saying surely, and meet for a worthy and wise man: which declareth, that he both in his leasure, was wont to muse of matters to be done; and also in his solitariness, to debate them with himselfe, so as he was nothing idle at anie time, and sometime he needed not the communication of other. So those two things, leasure and solitariness, which bring a dulnesse vpon other: made him the quicker. Leasure then and solitariness are two of the chiefest things appertaining to studie. Which two who so hath obtained, and is a louer of learning (as Isocrates speaketh) let him obserue these rules folloiwng:

*Mane cito lectum fuge, mollem discute somnum:
Templa petas supplex & venerare Deum.*

Off. 3.

*Scipio his
saying to be
followed of
students.*

Those

How to be-
ginne our
studie.

The morning
most fit for
prayer.

The best time
for studie is
the morning.

A good coun-
sell for stu-
dents.

Use. 4.

An example
of a slothfull
Scholer.

Those things presupposed which I haue spoken of in the preparation of exercise of the body, this golden lesson of Lillie is next to be obserued. And if you goe not to the Church, yet forget not to serue God. And so for this purpose no time is more conuenient than the morning. Which the Prophet David euery where witnesseth in his Psalmes, namely Psalme five, saying, My voice shalt thou heare betimes o Lord: early in the morning will I direct my prayer vnto thee, and will looke vp. And so studie hold much better the morning is than other times of the day, the reasons following may declare. First of all there be three planets (as the Astronomers teach) most fauourable to learning. That is, *Sol*, *Venus*, and *Mercurie*, these three in a maner meeting together whē night approacheth, depart from vs, but when day draweth nare, they return and visite vs againe. Wherefore the best time for studie is early in the morning, when the Planets be fauourable to our purpose. Againe when the Sunne riseth, the aire is moued, and made more cleare and subtile, and the bloud and spirits of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therefore in his *Deconomikes*, not without great cause biddeth vs to rise before day, and sayeth, that it preuaileth greatly both to the health of the body, and to the studie of Philosophie. Whose counsell that famous Oratour of Græce Demosthenes, diligently followed (as Tully reporteth of him) Demosthenes said that he was grieved, if artificers at any time did exceede him in diligence: whose good example I wish all students to follow, hauing alwaies in mind this short sentence. The morning is best for studie. And not to imitate the practise of Bonacius a young man of whom Poggius the Florentine maketh mention. This Bonacius was wont to lie long in bed, and when he was rebuked of his fellows for so doing, he answered smiling, that he gaue eare to certaine persons

sons who contended and disputed befoze him. For asſone as I wake (ſaid he) there appeareth in the ſhape of women Carefulneſſe and ſlothfulneſſe. Carefulneſſe biſbeth me to riſe, and fall to ſome worke, and not to ſpend the day in my bed. Contrariwiſe ſlothfulneſſe biſbeth me lie ſtill, and take mine eaſe, and keepe me from cold in my warme couch. Thus while they vary & wzangle, I, like an indifferent Judge inclining to neither part, lie hearkening and looking when they will agree. And by this meanes the day is ouerpalled oꝛ I beſware. This young mans pꝛactiſe I leaue to loytering Lurdeins, and returne againe to diligent ſtudentes, who hauing vſed the pꝛeparation afozeſaid muſt apply themſelues earnestly to reading & meditation foꝛ the ſpace of an houre: then to remit a litle their cogitation, and in the meane time with an Iuozie combe to kembe their head from the ſozehead backwardes about ſoztie times, and to rubbe their teeth with a coarſe linnen cloth. Then to returne againe to meditation foꝛ two houres, oꝛ one at the leaſt, ſo continuing, but alwaies with ſome intermiſſion, vntil toward none. And ſometimes two houres after none, though ſeldome, except we be ſozced to eaſe in the meane ſeaſon, foꝛ the ſunne is of great power at the riſing, and likewiſe being in the middell of the heauens. And in that part alſo which is next to the middell, which the Aſtronomers call the ninth part and the houſe of wiſedome, the ſunne is of great vertue. Now becauſe the Poetes doe account the ſunne as captaine of the Muses and Sciences, if any thing be deeply to be conſidered, we muſt meditate thereon eſpecially the houres afozeſaid. As foꝛ the reſidue of the day it is cōuenient rather to reuolue thinges read befoze, than to reade oꝛ muſe of new. Alwaies remembꝛed that every houre once at the leaſt we remit a litle while the earneſt conſideration of the minde: neither ſhould we meditate any longer than we haue pleaſure therein. Foꝛ all wearineſſe is hurtfull to health,

How long we
ſhould ſtudy
without in-
termiſſion.

Afternoone
ſtudies not ve-
ry good.

*Inebriatio
nocturna stu-
dij inimica.*

Why studie
is better by
day than
night.

Plinie his di-
llicence to be
followed of
Students.

health, wearinesse of the body is euill, but wearinesse of the mind is worse: and wearinesse of both worst of all. For contrary motions drawe as it were a man in sunder & destroyeth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth ouer vs, throught the power thereof the pores of the body are opened, and the humours and spirits are drawn from the inner partes outwarde. And contrariwise, after the sunne setteth, the bodie is closed vp, and naturall heat fastified within. Wherefore to watch and to be occupied in minde and bodie in the day time, is agreeable to the motions of the humours and spirits: but to watch and to studie in the night, is to strue against nature, and by contrarie motions to impaire both the bodie and minde. Again, by continuall operation of the aire opening the pores, there followeth exhalation and consumption of the vitall spirits, whereby the stomacke is greatly weakened, and requireth a renewing and repaying of the spirits: which may best be done in the night season when naturall heate returneth from without to the inward partes. Wherefore whosoever at that time shall begin long and difficult contemplation, shall of force drawe the spirites from the stomacke to the head, and so leaue the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heate, shall be vndigested or corrupted. Well therefore saith Erasmus, Night watchings are thought very perillous. Notwithstanding I know that such as be good students indeede, hauing alwaies in mind that notable saying of Plinius: That all time is lost which is not spent in studie, doe spare no time, neither night nor day from their bookes. Whereof Plinie himselfe hath given a goodly example, in that by his own testimonie, he wrote that most excellent worke, called the villozie of nature, in the night, and at odde times: Yea, Galen in his olde age (as he writeth) was faine to eate Lettise boyled, of purpose to make him aspe,

sleepe, because in my youth (saith he) of mine owne ac- Lib. 2. de al.
 cord I vsed to watch. And againe he saith, I surmounted sa. cap. 40.
 all my schoolesfellows in studie, not only in the day time,
 but also in the night. As for poore students, they must fol- De Suet. lon.
 low the example of Cleanthes, who in the night time by & vi. cap. 1.
 drawing of water, got where withall to find himselfe in
 the day to studie Philosophie vnder Chrysippus. And as
 that excellent Poet Plautus, who was saine (for his li- Plautus pain-
 uing to serue a baker in turning a Querne or handmill, fuln. l. 6.
 that he might yet sometime apply his studie. And the ex-
 ample of that noble King Alured or Alfred the first found-
 der of the Uniuersitie of Oxford, who deuised the day
 and the night into thre partes, and spent eight houres
 in eating, drinking, and sleeping, and eight houres in
 hearing and deciding of causes, and eight houres in stu-
 die; euen so may poore scholars bestow eight houres in
 seruice, eight houres in studie, and eight houres in sleepe
 and dyet. Wherefore let not poore students disdain to
 doe seruice in the day, that they may yet employ some-
 time in the night. And if they ware pale with over-
 much studie, it is no reproche, but a very commenda- Better to be
 ble signe of a good student. Yet would I haue none to pale with stu-
 studie so much, that thereby they should fall into sick- die than loue.
 nesse, or become melancholike, as Homer writeth of
 Ajax and Bellerophon. Thus much touching the time
 most conuenient for studie: Nowe touching the place
 most fit for that purpose, I am of Quintilians minde, What place
 that to studie abroade, where wee may haue libertie to is most fit for
 looke farre about vs, either by riuer sides, or in pleasant studie.
 woods, or hilles, where the singing of birdes, or the aire
 may delight vs, is not so good as to studie in a quiet
 close place, be it chamber, gallerie, or closter. For those
 things which delight, doe rather remit our cogitation,
 and withdrawe our intention then procure it. Where-
 fore, Demosthenes vsed to studie in such a place
 where no voyce could be heard, and where he had no
 prospect,

prospect, least that his eyes shoulde alienate his minde from his present purpose. Whose examples may teach all studentes, that a close place without noyse, not full of light is best to studie in: nay, one light (by Quintilians iudgement) is sufficient. And that light which is, should not come directly against our faces, for that is hurtfull to the sight, but it should come alwaies on that side which is contrarie to the penne hande. Also, to stande at our studie, or to leane vpon some pillowe or Quishion, as long as we may well endure it, is much better then to sit continually, because by that meanes, the blond and humours, may haue more easie passage to all the partes of the bodie, and the excrementes may the better descende: for by much sitting and colde, many students in their olde age (if happily they liue so long) fall to the gout, to the dropsie, and such like. But I would haue students whether they stand or sit, alwaies to remember, That a measure is best in all things. And if it happen that we be cloyed with studie, then must we fall to recreation, and vse some honest play or pastime: yet so as Tully prescribeth, We may lawfully vse play and pastimes, but even as sleepe and other restings, at such time as we haue sufficiently ended graue and earnest causes, and the verie manner of our play must not be dissolute nor vnsobber, but honest and pleasant. Whereof we haue a notable example in Valerius Maximus, of Scenola that learned Lawyer, who being wearied with lawe matters, was wont to recreate his minde with Tennis play, and therein is said to haue excelled. Yet sometimes he played at Dyce, and Tables, when he had bene long buied in well ordering the lawes of the Citizens, and ceremonies of the Gods: soz so he saiyeth, As in earnest matters he shewed himselfe to be Scenola, so in pastimes he shewed himselfe to be a man whom nature hath not made able to abide continuall labour. Likewise we reade of Socrates the Philosopher, who notwith-

Lib. 10. cap. 3.
Off. 1.
How play is
to be vsed.

Lib. 8. cap. 8.

Scenolae optimi
ita lussisse tra-
ditur.

Cic. 1. de Orat.

withstanding he was adiudged by the Oracle of Apollo, to be the wisest man in the world, yet for recreation he blushed not to ride upon a rābe among his little children: And when he was laughed to scoone of Alcibiades for so doing, he answered him very pretily, Well no body (saith he) that thou sawest me, vntill thou haue children of thine owne. As who should say, such is the affection of Parents towardes their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I haue spokē sufficiently before, & now I will speake somewhat of recreation of the mind. For there be some pastimes that exercise the mind only, vnlawfull as dice, tables, cardes, and such like, which because they are accounted vnlawfull games, and forbidden euen by heathen writers, as by the sage Cato in his morall precepts, I will omit them: and if any student will vse them he shall not doe it (by mine aduise) yet I will rehearse one example of dice playing, because it is famous. Caligula the Emperour (as Erasmus reporteth) when he played at dice, got moze by lying and forswearing, than by true play. And vpon a time, yelding his turne of casting vnto his next fellowe, going south to the doze, he espied two rich gentlemen of Rome passing by, whom straightway he commaunded to be taken, and their goods to be seised to his vse. And so returning againe into the house very ioyfull, he boasted, that he neuer had a moze luckie cast at the dice. As Caligula gate those gentlemens goods, so thinke I all is gotten that is wonne by ~~winning~~. Wherefore I let it passe, and returne to my purpose. There is an ancient game called the Chess, which was inuented after Polydorus Virgilius, in the yeaere of the world, 3635. by a certaine wise man called Xerxes, to mitigate the minds or hearts of Tyrants. For it declareth to a tyrant that maiestie or authoritie, without strength, helpe and assistance of his men and subiects, is casuall, fable, and subiect to many calamities. This game is an earnest exercise

A witty answer of Socrates made to Alcibiades.

vnlawfull games.

Trebo lude, alieu sage.

Lib. 6. Apoph.

The dice play of the Emperour Caligula

Play at the Chess.

exercise of the minde, and very commendable and convenient for students, and may easily be provided to be alwaies readie in their chambers. But for a mind wearied with studie, and for one that is melancholike. (as the most part of learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reuiueth the spirits than Musicke, according to that saying of Heslus,

*Proble Sa. 7.
30. quest. 1.
Omnes homines
qui ingento cla-
uerunt, me-
lancholi i fu-
tut.*

*Nam nihil humanas tanta dulcedine mentes,
Affect, ac melice nobile vocis opus.*

And because it is one of the liberall sciences, it ought the more to be esteemed of students. And that for good cause. For by the iudgement of Aristotle, Musicke is one of those foure things that ought to be learned of youth in well governed common wealthes: and in the fourth Chapter of the same booke, he declareth that musicke is to be learned, not onely for solace and recreation, but also because it moueth men to vertue and good manners, and preuaileth greatly to wisdom, quietnesse of minde and contemplation. But what kind of musicke euery student should vse, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath bene in greatest price and estimation. Orpheus that auncient Poet and Harper most excellent, (as the Poets surmised) did with his Musicke delight wilde Beastes, as Lyons and Tigers, and made them to follow him, and with his swete harmonie, drew stones and woods after him, that is to say, mooued and qualified the grosse heartes and rude mindes of men. The Prophet David, delighted in the Harpe, and with the swete melodie thereof deliuered King Saul from the vexation of the euill Spirit. Marsilius Feinus speaking of himselfe sayeth, I also, (if I may make onequall comparison)

Polit. 8. cap. 3.

The common-
dities of Mu-
sicke.

The Harpe
the most an-
cient instru-
ment.

*Sam. 1. cap. 16.
1. sb. 1. de Sin.
Sa. Twen.*

parifon) doe proue oftentimes at home, how much the
 ſweete tune of the Harpe, and ſinging, doe preuaile a-
 gainſt the dumpes of melancholie. And if every ſtudent
 could play vpon instruments, it were the moze commen-
 dable. For Themistocles (as Tully wriſteth) becauſe *Tuſcu. 1.*
 he reſuſed the Harpe at a feaſt, was compted vnlearned.
 And Socrates when he was old, ſo much eſtimated of mu-
 ſicke, that he was not aſhamed being olde, to learne a-
 mong boyes to play vpon instruments. And how com- *Eraf. 3. Aſaph.*
 foꝛtable muſicke is to all ſozts of men, we may plainely
 perceiue by labourers, foꝛ the galiemen, the ploughman,
 the carter, the carrier, eaſe the tediousneſſe of their la-
 bour and iourney with ſinging and whiſtling: yea the
 brute beaſtes be delighted with ſongs, and noyes, as
 mules with belles, hoxes with trumpets and ſhalmes,
 are of a fiercer ſtomacke to their appointed miniſterie.
 Wherefoꝛe I counſell all ſtudents oftentimes to reſreſh
 their wearied minds with ſome ſort of melodie. For ſo
 ſhall they driue away the dumpes of melancholie, and
 make their ſpirites moze lively to learne. And ſo I ende
 this treatiſe of labour.

Of Meate. Chap. 3.

After labour there ſolloweth in the ſentence of Hip-
Cebu. **C**ribu, wherby he giueth vs to vnderſtā, that meat
 muſt be taken after we haue exerciſed. The neceſſitie *The neceſſitie*
 whereof needeth no proſe, conſidering that nature hath *of meates.*
 taught all liuing creatures to ſake by ſuſtenance to
 maintaine their liues. The infant new borne ſucketh to
 ſucke. The lambe, the calfe, the colt, yea the whelp yet
 blinde gapeth foꝛ the dugges of the damme. For ſuch is
 the ſtate of man and beaſt touching the body, that the ſpi-
 rites, humors, yea the ſound ſubſtance of all partes doe
 continually waſt and weare away: ſo that velleſſe by
 nourishment other like be reſtoꝛed, of neceſſitie the whole

must shortly be consumed. For life may well be compared to the match of a lampe, which if it be not continually fed with sufficient oyle is sone extinguished. Against this necessary and naturall imbecillitie and mortallitie of mankind, God of his infinite providence and godnesse hath provided sode, whereby to repaire, to restoe and counteruaile so long as his god pleasure is, the continual impairing and decaying of our fleshy. Wherefoze it behooueth vs to haue a speciall care and regard that we vse such meates as may best nourish our bodies, and in no wise hinder our health. Which to persourne it is necessary, that in meates we consider fise things. First the substance, secondly the quantitie, thirdly the qualitie, fourthly custome, fifthly time, sixthly order. These fise are briefly set downe in *Schola Salerni*, though not in like order as followeth:

Sixe things to
be considered
in meates.

*Quales, Quid & Quando, Quantum, Quoties, ubi dando:
Ista notare cibo debet medicus bene doctus.*

These fise I shall briefly handle as they are proposed.
The substance of meates.

Concerning the substance of meates, some are good which make good blood, and some are ill which engender ill blood. Which difference may easily be perceiued by the view of the Treatise following divided into three parts according to Galen. First I shall speake touching cozne or graine, next touching herbes and fruites, lastly touching lining and sensible creatures, and their patten pertaining to diet.

*Lib. I. de Ali.
sa.*

Of Wheate. Chap. 4.

Triticum.

Of all cozne or graine used in diet Wheate is the chiefest. Theophrastus describeth diuerse sortes of Wheate, but the greatest difference in my iudgement is in the colour, for some is browner or blacker, and other is whiter and fairer. The best kind of wheate was called in old time *Siligo*, whereof was made the finest bread called

Panis

Panis Siligineus, which we call manchet, and was plentiful among the Romaines, and other Nations also subject to the Romaine Empire. And although Plinie preferre the wheate of Italy befoze all other, confirming the same by the saying of the ancient Poet Sophocles: And doe describe Italy so fruitfull of white Wheare: yet as I thinke we haue as good Wheate in England, both red and white as may be found in any Countrey in all Europe, and as good bread is made thereof, especially that of Yorke, which they call maine bread. Wheate in nature is manifestly hotte, and being laide to outwardly in a medicine, is hotte in the first degree without any manifest moisture. And touching the choice of wheate which is best to make bread withall, Marthiolus perfectly describeth: Wheate whereof the best bread is made, should be harde, thicke, heauie, yealow, bright, full ripe, cleane, growen in a fatte soyle. And if we cannot conveniently procure wheate that hath all the foresaid properties, yet let it be such as Galen requireth. Let it be hard wheate, that will not easily be broken betwixne the teeth, let it be thicke or close together, not loose or open: let it be heauy or weighty, let it be of yellow colour. Of such wheate as this, may be made that bread which is best and most wholesome for youth and age, which ought to haue five properties. First it must be well leavened, for bread without leaven is good for no man. Now best in England our finest manchet is made without leaven. Next it ought to be light, for thereby it is knownen that the clamminesse thereof is gone. Thirdly it ought to be well baked, for bread that is ill baked is of ill digestion, and sore grieueth the stomacke. Fourthly it must be temperately salted, for bread ouerswete is a stopper, & bread ouer salt is a dryer. The fifth thing is that bread should be made of the best wheate, such as I haue spoken of befoze. These five properties are briefly comprised in two verses in *Schola Salerni*.

Gal. 1. de Ali. fa. cap. 2.
Li. 8 cap. 7.

Maine bread
of Yorke,
Galen. Li. 1. de Ali. fa. ca. 9.

Li. 2. Dios. cap. 78.

What wheate
is best.

Lib. 1. de Ali. fa. cap. 2.

Wheat bread
ought to haue
five properties.

Gal. 1. de Ali. fa. cap. 2.

*Panis non calidus, nec sit nimis inueteratus,
Sed fermentatusq; oculatus, sit bene coctus,
Et salsus modicè, & frugibus validis electus.*

The smell of
new bread
very whole-
some.

What bread
is best.

*Lib. 1. de Ali.
fa. 2.*

*Lib. 1. de Ali.
fa. cap. 4.*
Vnleauened
bread is very
vnwholesome.

*Ga. li. de Ali.
fa. cap. 7.*

Processe of
time doth al-
ter mens sto-
mackes.

But the first verse containeth two other notes touching bread. The one is, that it ought not to be eaten hotte, because it stoppeth much and swimmeth in the stomacke by reason of his vapoious moisture, yet is the sauour of new bread very wholesome, and reuiueti one out of a colow, as Arnoldus saith. The other is, that we ought not to eat bread that is very stale or mouldie, for it dyeth the body and ingendzeth melancholy humors. Whereupon it followeth that bread to be best, which is made of pure flowze of good wheate, sufficiently leauened, somewhat salted, well moulded, well baked, neither too new nor too old: that is to say, after Doctor Boord, that it be at least a day and a night old, and not past foure or fise daies olde, except the loaves be very great, which definition Galen himselfe vttereth in these wordes: That bread is most easily digested, which is well leauened, and well kneaded or wrought, and well baked. Whereby it appeareth that all kinde of bread made without leaven is vnwholesome, and after Galen descendeth slowly from the stomacke, engendzeth grosse humors, causeth oppilations of the liuer, encrease the weakenesse of the splene, and breedeth the stone in the reynes. Wherefore cakes of all formes, Simnels, Cracknels, Bunnes, Wafers, and other thinges made of wheate flowze, as Fritters, Pancakes and such like, are by this rule reieated. Seeing that wheate meale is not easilie digested, vnlesse it be laboured with salt, with leaven, with mixture, with threshing, and with the Oven. Nowbeit nowe adayes common experience proueth in mens stomackes, that bread much leauened is heauie of digestion, and no bread is lighter than manchet, which is made of fine flowze of wheate haning no leaven.

And

And by the foresaid definition all loanes that are not baked in an Ouen, but vpon irons or hot stones, or vpon the earth, or vnder hot ashes, are vnwholesome, because they are not equally baked, but burned without and raw within. And of such loanes as are baked in an Ouen, the greatest Loanes do nourish most, after *Paster Elior*, because the fire hath not consumed the moisture of them.

But whether Bread be made in some of *Panchet*, as is v^{se}d of the gentilitie, or in great Loaves, as it is v^{se}d among the yeomanry, or between both, as with the franklings,, it maketh no matter, so it be well baked. Burned Bread and hard crustes, and Pastie crustes, do engender adust choler, and melancholy humours, as saith *Schola Salerni*.

The greatest loanes doe nourish most.

Burned crusts kill.

Non comedas crustam, cholera quia gignit adustam.

Wherefore the vpper crust aboue and beneath should be clipped away. Notwithstanding after *Arnold*, the crustes are wholesome for them that be whole, and haue their stomaches moist, and desire to be leane, but they must eat them after meate, so they must enforce the meate to descende, and to comfort the mouth of the stomacke. Brown bread made of the courtest of wheate floure, hauing in it much branne, and that bread which

Crusts good for some.

Galen calleth *Antopyros*, that is, when meale wholly vn-sifted, branne and all is made into bread, filleth the belly with the excrementes, and shortly descendeth from the stomacke. And beside that it is good for labourers. I haue knoweth this experience of it, that such as haue bene v^{se}d to fine bread, when they haue ben collicke, by eating

Brown bread.

Brown bread looseth the belly.

brown bread and butter haue bene made soluble. But wheat is not only v^{se}d in bread, but being sodden, is v^{se}d for meate, as I haue sene in sundry places, and of some is v^{se}d to be buttered.

Buttered wheate.

But *Galen* himselfe (as he writeth) travelling into the Countrey, so want of other fode was faine to eat fode.

Lib. 1. de Ali. fa. cap. 7.

sodden

ludden Wheate in an husbandmans house: but the next day after, he and his mates that had eaten with him, were much grieved thereby both in stomacke and head. Whereby he concludeth that it is heauie and hard of digestion, but being well digested, nourisheth strongly, and strengthneth a man much: wherefore it is good for labourers. Of Wheate also, is made *Alica* and *Amylum* mentioned of Galen, things not vsuall among vs. Yet *Amylum* is taken to be Starch, the vse whereof is best knowne to Lauenders. Also *Alica Saccharata* is taken for Frumenty, a meate very wholesome and nourishing if it be well made, yet in digestion much like to ludden wheate.

Frumentie.

As for the Turky wheate, French wheate, and such like strange graine, I will ouerpasse them, because they be not vsuall in our Countrey of England. Yet of French wheate I can say thus much by experience, that in some partes of Lankashire and Cheshire they vse to make bread thereof for their household, being mingled together with Barley, but for the Winter time onely. For when the heate of the yeare encrease, it wareth rancke of saluour. Also, therewith they fatte their swine, for which purpose it is greatly commended, and in my iudgement, it is more fitte to feede Swine than men.

French wheate.

More of bread shall be spoken hereafter when I entreate of other graine.

Of Rie. Chap. 5.

Rie bread.

Scale commonly called Rie, a Graine much used in Bread, almost throughout this Realme, though more plentiful in some places than in other: yet the bread that is made thereof, is not so wholesome as wheate bread, for it is heauie and hard to digest, and therefore most mate for labourers, and such as worke or trauaile much, and for such as haue good stomacks. There is made

made also of Rie mixed with Wheate, a kind of bread named misseling or masseling bread, much vsed in diuerse Shires, especially among the family. Which being well made after the order prescribed in the Treatise of wheate, is yet better than that which is made of cleane Rie, but that which is halfe Rie and halfe Barley is worse. Rie laid outwardly to the body, is hotte and drye in the second degree after Dodonæus, whose authority I alledge, because Galen hath written little or nothing thereof, except Typha be Rie, as Paster Eliot indgeth it: then is it in a meane betwixt Wheate and Barley.

The tempera-
ture of Rie.

Of Barlie. Chap. 6.

BARLY, whereof also bread is vsed to be made, but it booth not nourish so much as wheate, and after Marthiolus, troubleth the stomacke, maketh colde and tough iuice in the body, nourisheth little, and engendreth winde, yet some affirme that it is good for such as haue the gowte. Barly is colde and drye in the first degree, (and as Galen saith) howsoever it be vsed in bread, or ptisan, or otherwise, it is of coling nature, and maketh thinne iuice and somewhat cleansing. And in the tenth Chapter of the same booke, he saith that Barly bread passeth very sone from the belly. As of Wheate, so likewise of Barly there is great choller to be had, for some is better and some is worse. Yet all Barly generally, considering the nature thereof, is more mate for drinke than bread, and thereof is made the best malt to make ale or bere. And though Barly be cold, yet it maketh such hotte drinke, that it letteth men of tentimes in a fury. With Barly is made Barly water passing good in holle diseases to be vsed for a common drinke. It is best made with great Rasons, the Rones being

In lib. 5. Dios.

cap. 79.

Barly bread
good for
gowty folks.

Ga. li. 7. de

simp.

Li. 1. de Al.

sa. cap. 9.

lib. 5. de Al.

lib. 5. de Al.

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lib. 5. de Al.

being taken out, with licorice Hauē and clonen, with annise seide bzuised and barly hulled, adding thereto (if you list) some coling herbes, as Cardine, Succory, Violet leaues, Strawberry leaues, Bozage, Sozrell, Spinage, and such like, sodden to the halfe, then strained. And with the same water is made barley creame, straining it with Almonds blanched and punned. A dosen Almondēs will make a pinte, wherein if you put two oz thre spoonefulls of rose water, and a little sugar it will be pleasant.

Of Oates. Chap. 7.

Lib. 6. Simp.

*Lib. 1. de Ali.
fa. cap. 14.*

Oate bread.
Ianoek bread.

Oates are
bread, drinke,
and meate.

Oates, after Galen, haue like nature as barley, for they are dry, and digest in a meane, and are of temperature somewhat cold, also something binding, so that they helpe a laske, which I my selfe haue proued in rawdels made of oatemeale. Yet Galen affirmeth, that Oats are meate for beastes and not for men. Whose opinion in that point must be referred to the countrey where he liued. For if he had liued in England, especially in Lancashire, Cheshire, Cumberland, Westmerland, or Coznewale, he would haue said, that Oates had bene meate for men. For in these partes they are not onely prouander for horses, but they make malt of them, and thereof good ale, though not so strong as of barley malte. Also of Oats they make bread. Some in cakes thicker or thinner as the vle is. Some in broad loaves, which they call Ianoekes, of which kinde of bread I haue this experience, that it is light of digestion, but something windy, while it is newe it is mostly pleasant, but after a fewē daies it waxeth dry and vnsauory, it is not very agreeable for such as haue not bene brought vp therewith: for education both in diet and all things else, is of great force to cause liking or misliking. In Lancashire as I haue seene, they do not onely make bread and drinke of Oats, but also diuerse sortes of meates. For of the greatest or grotēs

grotes as they call them, that is to say, of Dates first dried and after lightly shaled, being boyled in water with salt, they make a kinde of meate which they call water potage, and of the same boyled in whey, they make whey potage, and in ale, ale potage: meates very wholesome and temperate, and light of digestion: and if any man be desirous to haue a tast of them, let them vse the aduise of some Lankashire woman.

Sundry sorts
of meates
made of
oates.

Of Beanes. Chap. 8.

BEane, in cooling and drying is very neare in a meane temperature. Greene Beanes befoze they be ripe are cold and moist: but when they be dry they haue power to binde and restraine. The substance of beanes is something cleansing, and the huske is somewhat binding. Pythagoras the Philosopher gaue forth this saying as some interpret, Abstaine from Beanes. Because they make the sight dull, and raise vp ill dreames (as Plinie saith.) But how so euer Pythagoras meant it, true is that saying of Galen, be they neuer so long boyled, or any way vsed they are windie. And againe he saith, Beanes are a windy meate, and hard to digest. Wherefoze they are meate for Powres, as the Proverbe is, and for ploughmen, but not for students. Being sodden they are vsed to be eaten as well greene as dry: the greene Beanes they vse to butter, the other they eate with salt unbuttered. Of greene Beanes Galen giueth this iudgement. If they be eaten greene before they be ripe, the same happeneth to them which happeneth to other fruits which be eaten before they be full ripe: that is, they giue very moist nourishment to the body, and therefore full of excrementes, and that not onely in the bowelles, but also in the whole habite of the body. Also of Beanes, in Lecester shire they make bzead. I meane not hoise bzead (which is commonly done throughout England) but for their family.

Ga. lib. 7. Simp.

The nature
of Beanes.

*Lib. 1. de Ali.
fa. cap. 19.
Lib 7. Simp.*

Beanes are
windy and
hard of digestion.

Greene
Beanes.
*Lib. 1. de Ali.
fa. cap. 19.*

mily. But it can in no wise be wholesome, because it filleth the body full of winde: Notwithstanding I know that such as haue bene brought vp therewith doe like it well. So great a matter is it, to vse any thing from our chuldhooe.

Of Pease. Chap. 9.

*Lib. 1. de Ali.
fa. cap. 21.
Pease are bet-
ter than
Beanes.*

Three sorts
of Pease.

- 1
- 2
- 3

How Pease or
beanes should
be eaten.
The seaso-
ning of win-
dy meates.

Pisum, Pease, after Galen are like in substance to Beanes, and eaten after the same manner, yet they differ in two things. First in that they are not so windy as Beanes. And next because they be not so absterline or cleansing: and therefore they passe moze slowly from the belly. There be three sorts of Pease common among vs in England. The first, garden Pease or hasty Pease: The second sort is called gray Pease: the third graine Pease, both growing in the fieldes. The two first sorts are vsed to be eaten graine befoze they be full ripe. First they are sodden, then buttered, salted, and peppered. But if any student list to eate graine Pease, let him spare no pepper vpon them, for that is a generall rule in Galen, for meates that be windy, whatsoeuer windinesse there is in meates, it is corrected by things that heate and extenuate. Pease are commended in *Schola Salerni* on this wise.

*Pisum laudandum delegimus ac reprobandum:
Pellibus ablatis sum bona pisa satis:
Sunt inflatima cum pellibus atque nocua.*

Pease pottage.

What is, they be wholesome to eate when the huskes be taken away, for if they be eaten in the huskes, they be hurtfull and doe inflate. But how they should be eaten without the huske I doe not know, except it be in Pottage: for they are not wont to be blanched as Almondes, but there is made of them a kinde of broth, or pottage called Pease pottage. Some make it with Pease boyled

boyled whole, but that is not good. Other streine the Pease after they be boyled, and that is best. And this kinde of pottage is commended of Arnoldus, vpon the said verses, for it maketh (saith he) the belly laxative, and procureth brine, and vnsoppeth the veines. Wherefore it is wholesome at such times as folkes vse grosse and oppilatine meates, as on fasting daies. And in England it is vsed accordingly, for commonly Pease pottage is most eaten in Lent. If Pease be vnwholsome, then the bread which is made of it is vnwholsome, yet is it much vsed in Leicester shire. But I leave it to Rusticks, who haue stomaches like Driges, that can digest hard iron. And for students I allow no bread but that which is made of wheat as before is mentioned.

Pease pottage
good.

At what time
Pease pottage
is most whol-
some.

Of Rice. Chap. 10.

O Rice, after Galen is something binding, and therefore stoppeth or bindeth the belly. And againe he saith: All men vse this graine to stop the belly: and they boyle it as *Alica*, yet is it more hardly digested and nourisheth lesse, and is not so pleasaunt in eating. But we vse to make a kinde of Potage with Rice, called Rice pottage, which being well made with good milke, and spiced with Sugar and Cinnamon, is verie pleasant, and easie of digestion, and restorative. For thus writeth Marthiolus, There bee some that say, that Rice increaseth nature, being boyled in milke, with Sugar and Cinnamon. And in the same place he saith, that it is very good to be eaten in any kinde of laske or fluxe, especially being first dried and after boyled in milke, wherein hot stones haue bene quenched. But if any list to make Rice Potage properly for a fluxe, they may be made in this manner. Take a good handfull of oken bark, and boile it in a gallon of running water to the halfe or more.

Lib. 8. Sim.

Lib. 1. de Ali.
sa. cap. 17.

Rice potage
and their
property.

Lib. 2. Dios.
cap. 88.

Rice potage
good for a
fluxe how
they should
be made.

Then

The Preface
to the herbes.

Then streine it and let it cole, then take halfe a pound of Joyden Almondes, and beate them in a morter with the hulles and all on, after streine them with the foresaid water, and so with Rice, make Rice posage. Rice may be beaten with Almond milke, and so it doth restore and comfort nature. Whitherto I haue entreated of such graine as is vsuall among vs in bread and meates, as for other sortes named of Galen *Legumina*, in English pulse, as fetches, tares, fengræke, and such like I ouer passe them, because they are not bled as sustenance for man, but for medicine, or else as fodder for beastes. And now shall I speake of herbes and fruites, I meane of those that appertaine to diet, as they be bled for meate, and not for medicine. For that belongeth to an other part of Physicke, though I know that there may be as Hippocrates sayeth, medicinable meate. Which thing, as occasion shall serue, I will bryefly touch for the behalfe of students. And of herbes I shall declare first such as be hot, and after those that be colde.

Of Sage. Chap. 11.

Hot herbes.

Of all garden herbes, none is of greater vertue than Sage: in so much that in *Schola Salerni*, it is deemed.

Cur moriatur homo cui salvia crescit in horto?

The nature
of Sage.

As who should say, such is the vertue of Sage, that if it were possible, it would make a man immortal. It is hot and dry in the third degree, and hath three special properties, contained in these verses following:

Salvia confortat nervos manuumq; tremorem

Tollit, & eius ope sebris acuta fugit.

Sage

Sage comforteth the sinewes : it taketh away shaking of the hands : it resisteth sharpe agues.

Now because it is good against palsies and comforteth the sinewes and baine, it must needs be good for students, who are commonly cumbered with diseases of the head. It may be used in way of meate as in the spring time with bread and butter, especially in May: An old man as I my selfe haue knowen a man of foure score yeares and upward, who for his breakfast in Summer, used to eate fre or leauen Sage leaues minced small with a little salt, and in Winter as many blades of vnset loakes, drincking alwaies a draught of good ale after it, by which meanes he preserved himselfe long in healthfull state. Sage is used commonly in sauces, as to stufte beate, porke, roasting pigges, and that for good cause: for it drieth vp superfluous moisture, & stirreth vp appetite. Also of Sage is made a kinde of wine, which they call Sage wine, in this manner. Put a little bag full of Sage bruised in a quart of wine, and let it stand so a night, then wring it out and vse it. This wine is good to consume steame, and to comfort the baine and sinewes. Much after the same maner is made Sage ale. Yet some vse onely Sage leaues whole as they grow, being first cleane washed they put them in the bottome of a vessell, and tunne Ale vpon them, so letting it stand say three or foure daies, vntill they draw it. For every gallon of Ale two handfull of Sage will suffice: in operation it is like to Sage wine. I my selfe haue proued it very good for a rheume. Moreover Sage is used otherwise to be put in drinke ouer night close couered, or two or three houres before we drinke it, for so it is good against infection, especially if Rhen be added thereto, as witnesseth Schola Salerni.

Why Sage is used in sauces.

Sage wine.

Sage ale.

Sage and rew put in drinke, are good against infection.

Salvia cum Ruta faciunt tibi pocula rura.

C

Of

Of Rosemarie. Chap. 12.

NExt in vertue to Sage is Rosemary, and of much like qualitie. For it is both hotte and drie. Fernelius saith, that it comforteth the braine, the sinewes, the heart, and all the senses and memorie, and is good for trembling of the limmes, and for the Palsey. And therefore excellent good for Students any way vsed. Beside that (as saith Matthiolus) it sharpneth the sight, if we eate dayly the flowers and leaues fasting, together with bread and salt: It is good also for coldnesse of stomake, for the Cholicke, and vomiting vp of meate, if it be eaten with bread, or made in powder and drunke in Wine. The vse of Rosemary in Kitchins is well knowen to all men. I would the herbe were as plentifull among vs in England, as it is in that part of Fraunce which is named Prouance, where it groweth of it selfe without setting, and is vsed for a common fuel. Such as haue not the herbe, may yet haue the flowers preserved of the Apothecaries called *Conserua Anthos*, like in operation to the herbe: which I wish to be often vsed of students. Such as haue the herbe, may vse it now and then as Alexis prescribeth to cleanse and comfort the stomacke, and to make a swete breath in this manner: Take Rosemary with the flowers or without, a handfull or more, wash it in white Wine a good space and put thereto, if you may, a little Cinnamon, then drinke it and wash your mouth therewith. The same wine without Cinnamon is good to wash the face and hands, for it maketh a very cleare skinne. I was wont to put a handfull of Rosemary in a quart of white wine, and to suffer it to boyle in the quart untill it were ready to be burned, and then to vse it, or halfe a handfull in a pint of Wine, and sometimes a few cloues withall. Which drinke by experience I found greatly to comfort, both my stomacke and braine. if

Lib. 3. cap. 18.
Math. m.

Rosemary
good for
students.
Lib. 3. Disp.
cap. 7. 3.

Plenty of
Rosemary in
one part of
France.
Conserua of
Rosemary
flowers.
Lib. 1. p. 80.

A good deco-
ction of Rose-
mary for the
stomacke.

Another.

if you like not to be at the cost of Wine, seeth it in Ale, or pounce it, and straine it with Ale and Wine. For being so drunke, it is very good to open the obstructions of the liver and spleene, which is a speciall way to preserve health: Good therefore to be used at the spring or fall of the lease for a while together. And so was I wont to use Agrimony, to prevent a dropsie. If any man list to make a perfect Electuary of Sage and Rosemary, to comfort the stomacke and braine, and to make a sweet breath, he may compound it after Alexis in this manner: Take of Sage two ounces, of Rosemary flowers halfe an ounce, of Cloves five drammes, of Cinnamon one dramme and an halfe, of Nutmegges one scruple, bray every thing, and with hony or Sugar make an Electuary, and giue thereof in the morning halfe a spoonfull: then drinke a little red wine wherein is boyled a little Sage, and this doe every day untill you haue your purpose.

This maketh
sweete breath
and killith
wormes.

An excellent
electuary of
Sage and
Rosemary.

Of Borage. Chap. 13.

Borage, which of Galen is named Buglosse, is hotte and moist in the first degree. But in gardens there is found another herbe, commonly called Buglosse, differing from Borage both in lease and flower. And after Dodonæus, Buglosse and Langebease are cold and dry not farre from the meane temperature. No garden herbe is moze convenient for students, then Borage or Buglosse, because of those five thinges which be enemies to studie, as Marsilius Ficinus writeth, that is to say, Fleume, Melancholy, Venus, Satiety, and morning sleepe. Two of them, that is to say, Fleume and Melancholy, are well holpen by the use of these herbes. For thus writeth Galen of Buglosse, which is to be understood likewise of Borage. Buglosse is of hotte and moist temperature, therefore being put in Wine it is thought to cause ioye and myrrh. And being sodden in Meli-

The tempera-
ture of Bo-
rage.

Borage is
good for
students.

Lib cap. 7. de
Stud. famit. 10.
Five great
enemies of
students.

Lib. 6. Simp.

Why borage
leaves are
used in wine.

Conserua of
Borage and
how it is
made.

Borage water.

How to drink
a distilled wa-
ter.

erate, it is good for them which haue the cough. *Wherby* it appeareth, that to put Borage leaues in wine, is no late inuention, and is done for god cause, and to be frequented of *Studentes*. Such as haue not the herbe ready, may yet haue *Conserua* of Borage flowers, or Buglosse flowers, which may be made as followeth. Take Borage flowers or Buglosse when they are full ripe, and may easily be pulled from the stalke, poune them small, then take for one ounce of the flowers, three ounces of Sugar: put in your Sugar by little and little, and incorporate them well together, put it up in a Galley pottle, and sunne it for twentie or thirtie daies, and keepe it for one yeare. But he that will not be at such cost, may yet distill the herbe with the flowers, when it flowreth, and vse to drinke the water with wine, or of it selfe with a little Sugar if neede be, which also is a good way to take any distilled water. The water of Borage or Buglosse being drunke with wine doth comfort the braine, and the heart, and encreaseth memory and wit, and engendreth god bloud, and putteth away melancholy and madnesse.

Of Baulme. Chap. 14.

The temper-
ature of
Baulme,

Baulme water
& the proper-
ties thereof.

Baulme, after Auicenn, is hotte and drie in the second degree: an herbe greatly to be esteemed of *Students*. For that by a speciall property, it driueth away heavinesse of minde, sharpneth the vnderstanding and the wit, and encreaseth memory: other vertues it hath also which be declared at large by Gesnerus in his booke of distillations, where he teacheth to draw water from this herbe as followeth. Take baulme with the whole substance, shred it small and Bray it, and lay it to steape a whole night in good white wine, or sacke with grosse Cinnamon, in an earthen vessell well covered & stopp'd, on the morning distill it. This water hath the properties aforesaid & may be drunke

Drinke of it selfe with sugar, or mingled with good Castaine wine. And if any list to make a perfect water, and expert against melancholy, let them take Buglosse, Borage and Balme, and distill them together: for this water is highly commended of Marfilius Ficinus, in the remedies of melancholy.

An excellent water for Students.
Lib. 1. cap. 10.
de Sim. fa. 10.

Of Hyssop. Chap. 15.

Hysop is hotte and dry in the third degré, whose vertues are briefly comprehended of Schola Salerni in these verses:

Gall. 8. Simp.

*Hyssopusq; herba est, purgans i pectore phlegma.
Ad pulmonis opus cum melle coquenda iugata,
Vulnibus eximium ferunt prestare colorem.*

Of Hyssop is made a wine named Hyssop wine, which helpeth by drinking thereof diseases of the breast, the sides, the lungs, the shortnesse of wind, and an old cough, all which effectes may be wrought by the vse of Syrup. When I was much troubled with rough and cold I was wont to make Hyssop ale after the manner prescribed of Sage ale, sauing that I put in an ounce or two of Hyssop. liquozice thinne cutte in slices, whereby in that case I haue been much eased. Also for the same purpose you may distill the herbe, and vse the water distilled after the manner also said.

Syrup. of
Hyssop.

Of Mint. Chap. 16.

Mint is hotte and dry in the third degré. Whereof be diuerse kindes both of the garden and field, but one most fragrant in saueur, which is called Spere Mint, and is vsed to be put in puddings, and is found by experiance to comfort the stomacke, and helpe digesti-

Gall. 8. Simp.

Lf. 3. Disf.
cap. 35.

A good lotion
for the teeth
and mouth.

Powder of
Mint good to
kill wormes.

on, beside that it giueth a pleasaunt verdure in eating, and one passing p^{ro}pertie it hath, and that very p^{ro}fitable for Students, because it stirreth vp the mind by smelling to it, as Marthioliu^s w^{ri}teth. Therefore of it may be made a good posie for Students, to smell to oftentimes: and if any be troubled with ill sauour of the mouth, and rottenness of the gumm^es, they may boyle of these spints in white wine with a little vineger, and when it is cold, wash their monthes and gumm^es therewith, and after rubbe them with powder of dry spints. The same powder also is very swete, and an approued medicine for the wormes in children or old folkes. If it be taken fasting in warme milke. Which thing also is confirmed by *Schola Salerni*.

Mentitur Menta, si sis depollere lenta
Ventris lumbricos, stomachi vermesque nocuos,

Of Time. Chap. 17.

Gal. 6. Simp.

Powder of
Time good
for Students.

Time is hotte and drie in the third degre, the vse whereof in the Chollicke and stone is well knowne to the Physicians, and the vse of it in Rutchin is well knowne to all men. Beside that, (as Acius reporteth) it may be dried and made in powder, and vsed for sundry good purposes, but one way specially it serueth our turne: That is, three drammes of this powder, mixed with a draught of Drimell, doth purge melancholy humours and dulnesse of the senses proceeding of melancholy, and the same potion also giueth clearnesse of sight, and helpeth the paine of the eyes, if it be taken fasting, or before supper. The same powder is good also for the gutte, for swelling of the belly and stomacke, for paine of the bowels and loines: and for want of Drimell, it may be taken in a draught of white wine.

Of

Of Sauerie. Chap. 18.

Sauery after Gaister Eliot, purgeth ſleume, helpeth di-
geſtion, maketh quicke ſight, prouoketh bryne, & ſtir-
reth vp carnall appetite. It is hotte and drye in the third
degre, and one good propertie it hath, whereby it is good
for ſtudents, in that it doth quicken the bryaine by ſmel-
lung thereto, and raiſeth vp one out of a lethargy, as ſaith
Fernelius. Beſide that, it doth ſtrengthen the ſtomacke
that is prone to vomit, it may be taken as I haue ſaid of
Time, being dried and made in powder, and ſupped off
in a reere egge, or elſe boyled in wine.

How Sauery
may be taken.

Of Penroyall. Chap. 19.

Penroyall is hot and drye in the third degre, and both
extenuate heate, and decoct, it reſoꝛmeth the ſtomacke
oppreſſed with ſleume, it doth recouer the ſaint ſpirit, and
erpeleth melancholy by ſiege: it may be taken as I haue
ſaid of Time and Sauery.

Of Towne Crefſis. Chap. 20.

Towne Crefſis, or garden Crefſis is hotte and drye in
the third degre. It may not be eaten alone, but with
cooing hearbes, as Lettuſe, Soꝛrell, or purſlaine. For
ſo is the heate qualified, and that is the beſt way to make
ſalets, to mingle hotte herbes and colde together, except
a man doe it of purpoſe to cole or heate. The often ea-
ting of this herbe in ſalettes, both giue a ſharpeſſe and
readineſſe of wit. And one medicine I will write which
I haue read in an olde wiſſen booke of this herbe, that if
any haue an extream laskie, if he drinke but a dramme
of the ſeeds thereof in powder in a draught of red wine,
or cold water, ſixe or ſeuē mornings together, not recei-
uing any thing in two houres after, he ſhall be holpen,
if it be cureable.

For a laskie.

Of Rue. Chap. 21.

Gad. & Simp.
cap. 61.

Rue is herbe grace is hotte and drie in the third degree; the vertues whereof are pitifully set forth in *Schola Salerni*.

*Ruta facit castum, dat lumen, & ingerit astum,
Costa facit Ruta de pulcibini loca tuta.*

Fourē proper-
ties of Rue.

1

Which verses containe foure properties of Rue. The first is, that it sharpneth the sight, which effect is wrought either by eating of it greene, as it is there mentioned.

Ruta comest a recens oculos caligine purgat.

2

Else the iuice of Rue together with the iuice of *Rosell* and hony being clarified, and made vppē into an ointment, and vsed to be put into the eyes. The second property is, that Rue abateth carnall lust, which is also confirmed by *Galen* where he writeth of Rue. It is of subtill substance, and breaketh winde: wherefore it is good against inflations, and abateth lust: and digesteth and drieth very strongly. Yet *Schola Salerni* in this point maketh a difference betwene men and women: so they say.

Ruta viri coitum minuit, mulieribus auget.

3

Because the nature of women is waterish and colde, and Rue heateth and drieth, therefore (say they) it stirreth them more to carnall lust, but it diminisheth the nature of men, which is of temperature like vnto the aire, that is hotte and moist. The third property is, that Rue maketh a man quickie, subtill, and inuentiue: by reason that by heating and drying, it maketh a mans spirites subtille, and so cleareth the wit. The fourth is, that the water that Rue is sodden in, being cast and sprinkled about the house,

4

house, riddeeth away fleas and killeth them. Beside these
foresaid properties, which be all very profitable for stu-
dents, Rue hath a speciall vertue against poyson, insomuch
that the very smell of Rue kepeth a man from in-
fection, as it is often poynted in time of pestilence: for a
possegay of Rue is a good preservative, but being recei-
ued into the body, it is of much greater force. For as Di-
oscorides writeth, It is a remedie against deadly poyson,
if the seede be drunke in a draught of Wine. The leaues
eaten by themselves, or with wall nutes and drie figges,
are very good against poyson: and may be vsed in like ma-
ner against the byting of venemous wormes. Arnoldus as-
firmeth that the eating of Rue in the morning with figs
and swete almondes, preserueth one from poyson. And
true is that medicine and approued of King Mithridates,
that if any doe eate fasting two drie wall-nuts, as many
figges, and twentie leaues of Rue with a graine of salt,
nothing which is venemous, may that day hurt him, and
it preserueth against the pestilence.

Rue is good
against poyson
and the pesti-
lence.

Lib. 3. cap. 45.

King Mithri-
dates medi-
cine.

Of Dill. Chap. 22.

Dill is hotte and drie in the second degree. The
seeds be chiefly occupied in medicine, and of the
graine herbe, Galen writeth that it procureth sleepe.
Wherefore in olde time they vsed to weare garlands of
Dill at their feastes. Also one olde saying I haue heard of
this herbe:

That whosoener weareth Tieraine and Dill,
May be bold to sleepe on euery hill.
As who should say, such is the vertue of those two herbes
that they preserue a man from all outward harme.

Of Sperage. Chap. 23.

Sperage is temperately hotte and moyst, the seeds,
herbe and rootes are vsed in medicine chiefly for the
stone

*Lib. 1. de Al.
fa.*

Fen. lib. 4.

Medicine for
the stone.

stone and strangurie. For the seedes, or the rootes, or the herbe it felte, boyled in white Wine and drunke, greatly helpeth such as haue the stone. Sperage is vsed also to be eaten, as appeareth by Galen, where he sayeth: All kindes of Sperage are good for the Stomacke, they prouoke vrine and giue little nourishment. And as Auicē writeth, the eating of them doth amend the sight, soften gently the belly, purgeth the best, the bowels and the reynes, and maketh a good saueur in all the body, but the vrine then stinketh. By mine aduise such students as be troubled with grauell or stone, shall vse Sperage, Alifander, Cromell, and such like herbes in Salettes, at their first budding forth, or els make pottage with them.

Of Lonage. Chap. 24.

Lonage is hotte and dry in the third degré, the seedes and rootes be most vsed in medicine, and be of like operation to Persely and Fenell. The seedes may be taken being soked all night in white wine, or boyled together with the like quantitie of Anniseedes and Fenell; for otherwise, they trouble the body greatly, for they purge both vp and downe strongly.

Of Grummell. Chap. 25.

Lib. 3 cap. 141.
An easie medicine for the
stone.

Grummell is hotte and dry in the second degré, not vsed in meates but in medicine, especially the seedes haue this operation, after Dioscorides. Grummell which is so called for the hardnesse of the seede, is of this force: that the seede being drunken in white wine, breaketh the stone, and prouoketh vrine. An easie and a necessary reme die for many students.

Of Coriander. Chap. 26.

Coriander commonly called Coliander, the seede is most in vse, and is moderately hotte and dry, which is proued by that it breaketh winds, and resolneth impostumes, though Dioscorides thinke it to be of cooling nature. It is thought to be very hurtfull, and to cause madness, and therefore reckoned of Dioscorides among poison. Which is to be vnderstande (as Matthiolus vpon the same place noteth) of the immoderate vse thereof, and especially when it is not prepared. For it should neuer be vsed neither in meate nor medicine, except it hath bene first steeped in vinegar by the space of thre daies. It is vsed to be made in comfittes, which in my iudgement are most wholesome for students of all other sortes. For being eaten after meate, they doe not onely strengthen the stomache, but also repress the vapours ascending to the head, and therefore good to stay the reume, which is a common and continuall aduersary to students. And Simeon Sethi affirmeth that Coriander seede is good for the stomache, and doth strengthen it and keepeth the meate vntill it be digested. Which last propertie is very good to helpe a reume, because that commonly it proceedeth of Indigestion. Wherefore I aduise all such as be much troubled with reumes, to vse after their meales some Coriander Cumfitts. For by eating Coriander Cumfitts last after meate and by chewing Pellitorie of Spaine first in a morning fasting, I my selfe haue bene much eased of reume: and I dare auouch that whosoever will vse it often, if he be not cured of the reume, yet he shall be greatly eased.

Coriander
Cumfitts good
for students.

Coriander
Cumfitts good
for a reume.

Of Senuie Chap. 27.

Senuie bringeth forth that seede whereof Mustarde is made. After Galen mustard seeds be hotte and drye

Lib. 3. Simp.

die in the fourth degré, and are much vsed in medicine, especially to purge the head. The vertues of them are briefly set forth by Schola Salerni.

Est medicum gramen siccatum, calidum, Sinapi:

Daucibrymas, purgat, caput tollit, venenum

Mustard-seede maketh the eyes to water: it purgeth the braine, it withstandeth poyson.

The force of the seede is well perceived by eating of mustard, for if it be good, in licking to the nose, we are straightway taken by the nose, and prouoked to snuse, which plainly declareth that it some pearceth to the braine. Wherefore as it is a good sauce, and procureth appetite, so is it profitable for the paulse and for such accidents as be heauie headed, and drowisie, as if they would fall a sleepe with meate in their monthes. And if any be given to husicke and would faine haue a cleare voyce to sing, let them make Mustarde seedes in powder, and worke the same with honnie into little balles, of the which they must swallow one or two downe every morning fasting, and in short time they shall haue verie cleare voices. And for a tetter or a ring wozme, a little Mustard laid vpon it within few daies will cure it.

Mustard for
whom it is
good.

A medicine
to cleare the
voice good
for singers.

For a tetter
or ring worm.

Of Mercurie. Chap. 28

Mercurie is not that herbe which is called in Latine *Mercurialis*, but (as I thinke) it is that which of Marthiolus is named *Bonus Henricus*, of hotte, and dry temperature, and is found by experience to loose the belly and to purge choler and flegme. Insomuch that diuerse who haue bene grieved with the agne, by often vsing of potage, made chiefly of Mercurie, beates, and Drages, haue bene deliuered by that meanes in short time

Pottage of
Mercurie
good to loose
the belly.

time. And it is a common prouerbe among the people,
Be thou sicke or whole; put Mercurie in thy hoale.

Of Mallowes. Chap. 29.

Mallowes are hotte and moyst in the first degré, being vsed in pottage they loose the belly, and are good for such as be collicke, for so saith *Schola Salerni*:

Dixerunt Maluam veteres, quod molliat aluum.

The rootes of wilde Mallowes or garden Mallowes, being made cleane from the earth and washed, and at the one end first a litle scotched with a knife, and then rubbed hard vpon the teeth, taketh away the liminesse of them and maketh them very white. But of all things that I haue proued to make the teeth white, and to preserve the gummies from putrefaction, *Pastilicks* is best: Which must be beaten to powder, and laid vpon a linnen cloth, suppose a corner of the Towell that you dry your face withall, and rubbed hard for a space vpon the teeth, and the mouth after washed with cleane water. This practise vsed once in a moneth, keepeth the teeth faire and maruellously preserveth the gummies from corruption. And if you chew a graine or two of Masticke in your mouth, it will draw water abundantly.

To make
white teeth.

Of Persely. Chap. 30.

Persely is hotte in the second degré and drie in the third. It is of piercing & clensing nature, and thereby dissolueth windes, prouoketh vrine, and breaketh the stone. The chiefe vertue of Persely is in the roote, the next in the seede, the leaves are of least force, yet of most vse in the kitchen. And many vse to eat them not onely with flesh or fish, but also with butter in a morning, & that for

The vertues
of Persely.

god

Fig. Meth.
me. cap. 7.
 Perfely, why
 it is cull.

god cause, for by the indgement of late writers, Perfely is very conuenient for the stomacke, and stirreth vp appetite and maketh the breath sweete. Yet I read in Fernelius, that Perfely should be ill for the falling sicknesse, for young children and for women that giue sucke: for so he saith, it procureth their bites which haue the falling sicknesse, and is ill both for the curse which giueth sucke, and for the child which sucketh.

Of Fennell. Chap. 31.

Four properties of Fennell.

Fennell is hotte in the third degree, and drye as it were in the first. Whether it be greene or red of colour, I thinke there is no difference in operation, though the common people iudge other wise, as they do also of Sage. For the red Fennell or red Sage (as they thinke) is of greater vertue. *Sedula Salerni* setteth forth foure properties of Fennell in two verses,

Bu duo dat Marathrum, febres fugat atque venenum,
Et purgat stomachum, lumen quoque reddit acutum.

The vertues of Fennell seedes.

Fennell cumfits.

Fennell is holtsome for the ague; it auoideth poison, it cleareth the stomacke, it sharpeneth the sight.

The seedes of Fennell are of greatest vertue & most in vse: being eaten they breake winde, prouoke vyne, and open the stopping of the liuer and spleene. And in women they bring downe their termes, & increase milke in their breasts: and therefore god to be vsed of nourises. Students may vse them being made vp in cumfits, wherein I my selfe haue found great comodities, as being often greiued with windinesse of the stomacke.

Of Anise. Chap. 32.

Anise is hotte and drye in the third degree. The herbe is little vsed, but the seedes altogether. They may

may be either eaten or drunke, whole or made in powder. *Schola Salerni* compisseth two speciall vertues thereof in one verse,

Emendat visum. stomachum confortat. Anisum.

It helpeth the sight, and comforteth the stomacke.

Beside that it maketh swete breath, procureth urine, clenseth the reines, causeth abundance of milke in women and encreaseth sperme, it is vsed to be made in cumfitts; and so is it best for students. And if any be grieued with the collicke or stone, it shall be good to put Anise seedes or fennell seedes in their bread, whole, or being made in powder, it may be easily wrought up with the dough.

Anise seedes cumfitts.

Bread for such as haue the collicke.

Of Cummine. Chap. 33.

Cummine is hotte and drye in the third degree, the seede is chiefly vsed and not the herbe, nor roote. It is little vsed in meates, but often in medicines, to prouoke urine, and breake winde. For one that hath a stinking breath, if it procede of corrupt humors, rising from the stomacke, it may be vsed thus: Take two handfulls of Cummine and boyle it in a pottle of good white wine, till halfe be wasted, then straine it, and drinke it first in the morning and last at night sseuen daies together halfe a pint at a time, hotte or colder. The same wine also is good for the collicke, and for the rough, And Cummin seedes sodden in water, if the face be bathed with the same, doe cause the face to be clearer and fairer, so that it be vsed now and then, for the often and much vsing of it doth make the face pale: good therefore for such as be high coloured. *An. Mathiolus* I reade a praise to be wrought with Cummine seedes, and (as I thinke) hath bene vsed in time past of yponikes and friers. They that counterfaite holinesse and leaneesse of bodie, doe often vse Cummine seedes in their meates, and be perused therewith.

For an vsu- uary breath.

To beautifie the face.

Lib. 3. Dis. cap. 60.

Of

Of Carewayes. Chap. 34.

*Galen lib. 7.
Amp.*

Lib. 3. cap. 57.

Good bread
for such as be
troubled with
winde,

Careway
cumfitts,

CArewaie the sēde which is most vsed in medicines is hotte and drie almost in the third degré. The vertues whereof are well set forth by Dioscorides: it prouoketh vrine, it is good for the stomacke, it maketh the mouth sweete, and helpeth concoction. Wherefore they are much to be vsed of students, who commonly doe neede the foresaid helpes. The herbe and roote be also in vse, for so saith Matthiolus; The herbe is vsed to be eaten, and the roote likewise, being boyled as Parfeneps. Whereouer he saith that in Germanie they vse to put Careway sēdes whole in their bread, and to spice their meates therewith as they doe in Italy with Annise and Fenell. Wherefore I advise all students that be troubled with winde in the stomacke or belly, to cause Fenell sēdes, or Careway to be wrought vp. in their bread. And if they list they may boyle any sort of them in white wine as I haue said of Cummin, and vse the decoction in like maner: and in mine opinion these are the better. For the same purpose Careway sēdes are vsed to be made in Cumfitts, and to be eaten with Apples, and surely very good for that purpose, for all such things as breake winde, would be eaten with other things that breake winde. Which may suffice to haue warned once for all. And if they be eaten alone, they be very wholesome.

Of Colewortes. Chap. 35.

Colewortes are hotte and drie in the first degré, they are vsed to be eaten, especially the Cabage Colewortes. Which being boyled are verie good with Bese, together with vineger and pepper. The vertues of Colewortes are well described by *Schola Salerni.*

Ius canlis soluit, cuius substantia stringit:

Vtraque quando datur, venter laxare paratur.

The broth of Colewortes looseth the belly: The substance of them bindeth: but both taken together are laxative.

Arnoldus affirmeth the Colewortes engender melancholy humors, and ill dreames, and that they hurt the stomache, nourish little, dull the sight; all which qualities be very noysome to Students. Wherefore I counsell them not much to vse Colewortes. Dioscorides writeth that if they be eaten last after meate they preserve the stomache from sursetting and the head from drunkenness. Pea some write that if one would drinke much wine for a wager and not be drunke, but to haue also a good stomache to meate, that he should eate befoze the banquet raw Cabage leaues with vineger so much as he list, and after the banquet to eate againe soure or swe raw leaues, which practise is much v'sed in Germanie, as Marci. vpon the p'eface of Dioscorides noteth, where he saith that the Vine and the Colewortes be so contrarie by nature, that if you plant Colewortes nere to the rootes of the Vine, of it selfe flath from them. Therefore it is no maruaille (saith he) if Colewortes be of such force against drunkennesse; and that the Germanes vse it dayly at their tables to anoide drunkennesse. But I trust no student will proue this experiment, whether he may be drunke or not, if he eate Colewort leaues befoze and after a feast.

Lib 2 cap. 413.

A practise to
preserve a
man from
drunkenness.

The contrari-
etie betweene
the Vine and
the Colewort.

Of Basill. Chap. 36.

Basill is hotte in the second degree, and somewhat moyst. For the which cause it is good to receiue it inwardly: but outwardly applied it doth digest & concoct. Pet Galen saith, that many doe eate it with oile and vineger. With vs in England it is not v'sed to be eaten,

Gali. 3. Simp.

Lib 2. de ali. fa.

D.

but

but yet greatly esteemed for the swete sauour thereof, which of some is thought to comfort the braine, and to open and purge the head: yet to a weake braine it is hurtfull by reason of the strong sauour, and causeth headach, as I my selfe haue proued. And one thing I reade in Hollerius, of Basill, which is wonderfull. A certaine Italian, by often smelling to Basill, had a Scorpion bredde in his braine, and after vehement and long paines he died thereof.

Lib. 1. cap. 1.
A strange tale
of Basill.

Of Maiorame. Chap. 37.

Gali. 8. Simp.

To prouoke
sneezing and
purge the
head.

Maiorame is hotte and drie in the third degree, an herb much esteemed of all persons, for the pleasant smell thereof. I meane that which is called *Spalozame* gentle. The herbe being made in powder and giuen with meate, or drunke in wine, both heate the colborne of the stomacke and comforteth digestion. And the powder of *Spalozam* with a litle ginger drawn vp into the nose, or the greene herbe a litle brused and put into the nostrils, both prouoke sneezing, and gently purgeth the head.

Of Spike and Lauender. Chap. 38.

Marb. lib. 1.
Dios. cap. 6.

A lotion for
the pallsie.

Spike and Lauender be both of one nature, both hotte and drie in the second degree complet. That which we call Lauender is thought to be female of this herbe, and Spike the male. The chiefe vse is of the flowers, which being of fragrant sauour, be dried and laid among linnen, or else they are distilled, and a very swete water is drawn fro them. Which water being sunned for a time is not only swete of smell, and therefore comfortable to the braine, but also is good for the pallsie, and all other infirmities of the braine proceeding of cold, if the temples, the hollownesse vnder the eares, the nape of the necke, be washed therewith. Pea two or three spoonfulls of the water

water being drunke, recovereth the speech being lost, and reneweth one from a swone. Wherefore not without cause the herbe is reckoned of *Schola Sal.* among those things that cure the palsie.

To recover
the spee. h
being lost.

*Salvia, Castoreum, Lavendula, Primula veris,
Nasturt. Thanac. hæc sanant paralytica membra.*

What is to say, Sage, Callosie (that is the stones of the beast Callosium) Lavender, Primrose, Water Cresse and Tansie, cure and heale members infected with the palsie.

Of Lillie. Chap. 32.

Lillie is hotte and drie of qualitie, both the flowers, leanes, and rootes are used in medicine, but not in the kitchen. The flowers are commended in the Gospell for beantie, and preferred before the royaltie of King Salomon. Wherefore they are a great ornament to a garden or in a house, yet the smell of them is discommended and accounted ill for the plague. They be of two sortes, white and red. As for wood lillies, called in Latin *Lilium consualium*, so much used and esteemed in Germanie as March. whitch, or water lillies called in Latine *Nympha aquatica*, I say nothing of them because they are not usuall in gardens.

Lil. 3. Dief.
Cap. 120.

Of Floure Deluce. Chap. 40.

Floure Deluce is hotte and drie in the third degree. The roote is only used in medicine, the flowers in adorning the house. One medicine I have read to be made with this herbe, which I will set downe for the behoofe of Students. Take a new laid egge, powring out the white, put into the yolke so much of the iuice of the roote of flower deluce, as was of the white, after set the same egge a while in hotte embers, which being sufficiently warmed,

A medicine
for the drop-
sie.

D y

warmed,

warmed, sup off fasting in the morning, and the patient shall after send forth a marvellous abundance of water, and so be eased of the dyspnoea. Or else you may take a dram or two of the dyspnoea made in powder, and drinke in whey clarified, so; so it is good also to purge the dyspnoea water. And if you put a litle cinamon to the (iuce of floure deluce in the egge yolke, it is a very good medicine so; the shedding of nature, as hath bene often proued.

*Ad gemp-
viam.*

Of Pionie. Chap. 41.

*Per. li. m. m. h.
cap. 18.*

For the stone
in old folkes
or children.

Two generall
waies that
diseases doe
grow by.

Pionie is of two sortes, male and female, the male is of moze effect in medicine, and is hot and dry in the second degré. The leafe, roote and flowers are in vse. The roote being made in powder and drunke in wine, doth ease the paines of the reines and bladder. And the powder of the leaues of Pionie, being ministred in meate and drinke to children, doth send forth the stone beginning in them, good therefore to be used in youth of such as haue the stone by inheritance, from their parents, by a tenure called corrupt nature. Or else haue gotten it by purchase, through intemperance. By which two waies the most part of diseases doe growe.

Of Giliflowers. Chap. 42.

Giliflowers
good for sun-
dry diseases.

*Li. 2. Diap.
cap. 153.*
An easie me-
dicine and
excellent for
the plague.

Giliflowe is of sundry sorts and colours, the purple flowers are of greatest vertue, and are of hot & drye temperature. As they are in beautie and swātenesse, so they are in force and wholsomnesse, they may be preserved in Sugar as Roses, and so they are very good against the plague or any kinde of venome. Also so; the falling sickness, paulsie, gibdinesse, crampe, but so; the pestilence Marthiolus saith. The iuice of the whole herbe taken the weight of foure ounces helpeth such as be infected with the plague. Moreouer the leaues of the flowers
— put

put into a glasse of Vineger, and set in the Sunne for certaine daies, doe make a pleasant Vineger, and very good to reuiue one out of a swoone, the nostrilles and temples being washed therewith: And is good also to preserue from the pestilence, being dayly vsed in like manner. As for winter Gilliflowres of all sortes, they are of much like temperature, and vsed in medicine. but not in meates. Yet for their swatenesse they are worthily cherished in gardens.

Vineger of
Gilliflowers,
excellent for
diuerse pur-
poses.

Of Germander. Chap. 28.

Germander is hotte and drie in the third degree. It is much vsed in medicine, but not in meates. Yet if the greene leaues cleane washed be eaten fasting, it is a good preseruatiue against the plague as Marth. reporteth. Because it is something bitter, it may best be eaten with great raysons cleane washed, and the stones first taken out. It is called of some *Febrifuga* (saith he) because the decoction thereof being drunke certain daies, driueth away Tertian agues. And no maruaile if it helpeth Tertian agues, for it openeth the liuer and spleene, and auoydeth cholles. For which purpose this decoction may greatly helpe. Take a quart of white Wine, and boyle therein an handfull of Germander, halfe an ounce of Benz, a quarter of an ounce of fennell seedes, and if you put as much Parsely seede thereto, it doth not onely open the stopping of the liuer and milt, but also helpeth the strangury and stone. Boyle it to the halfe, streine it and drinke it fasting in two mornings, and abstaine two houres after. Also one medicine I haue read of this herbe which is very profitable for Students. The herbe being made in powder, and put in a linnen bagge and applied boate to the head, is a speciall remedy against the reume.

Gal. li. 8. Simp.
A preseruatiue for the
plague.
Lib. 3. Dist.
cap. 96.

A good medicine for a tertian feuer.

An excellent medicine for any kinde of feuer.

A passing good medicine for a reume.

Of Blessed thistle. Chap. 44.

The perfect
vse of Carduus
benedictus.

The vertues
of Carduus
Benedictus.

An excellent
medicine for
any kind of
Feuer.

Carduus benedictus, or blessed Thistle, so worthily named for the singular vertues that it hath. It is hotte and drie of temperature and may be vsed sundrie waies, either in the greene lease eaten with bread and butter, as we vse Sage and Parsely in a morning, or it may be boyled in potage among other herbes, or it may be vsed in the iuice streined with Wine or Ale, or the herbe may be boyled in Wine or Ale, and streined, and a little sugar put in to make it swete, or it may be drunke with Ale or Wine being made in powder, or it may be vsed in the distilled water drunke by it selfe alone, or with white wine befoze meate, or with Sacke after meate, or you may vse it in a decoction on this wise: Take a quart of running water, seeth it and scum it, then put in a good handfull of the herbe, and let it boyle vntill the better part of the liqur be consumed, then drinke it with Wine, and if you list with Sugar to make it the more pleasant. Howsoeuer it be vsed it strengtheneth all the principall partes of the body, it sharpeneth both the wit and memozie, quickeneth all the senses, comforteth the stomacke, procureth appetite, and hath a speciall vertue against poyson, and preserveth from the Pestilence, and is excellent good against any kinde of Feuer being vsed in this manner: Take a dramme of the powder, put it into a good draught of Ale or Wine, warme it and drinke it a quarter of an houre befoze the fit doth come, then goe to bed, couer you well with clothes, and procure sweate, which by the force of the herbe will easily come forth, and so continue vntill the fit be past. Or else you may take the distilled water after the same maner. By this meanes you may recover in short time, yea if it were a pestilentiall feuer. So that this remedie be vsed befoze tweluehoures be past after the disease felt.

For

For which notable effects this herb may worthily be called *Benedictus* or *Omnimorbis*, that is, a salve for euery soze, not knowne to Physicians of old time, but lately reuealed by the speciall prouidence of Almighty God.

Of Wormewood. Chap. 45.

Wormewood is hot in the first degree and dry in the third. Two sorts of Wormewood, are well knowne of many, that is our common wormewood, and that which is called *Ponicum*, now seluen in many gardens, and commonly called French-wormewood. And while it is yong, it is eaten in Salads with other herbes to the great commoditie of the stomacke and liuer. For it strengthneth a weake stomack and openeth the liuer and spleene. Which vertues are chiefe for the preservation of health, as Galen witnesseth. It is best both in sicknes and in health to haue the liuer open. For which purpose there is to be had in the stilliard at London a kind of wine named wormewood-wine, which I would wish to be much vsed of all such students as be weake of stomacke. They may easily haue a runlet of this or four gallons or lesse, which they may drinke within their owne chambers as neede requireth. I was wont when appetite failed to steepe a branch or two of common wormewood in halfe a pint of good white wine, close couered in some pot at night, and in the morning to straine it through a cleane linnen cloth, and put in a litle sugar and warme it, and so drinke it. Or sometime to burne a litle quantitie of wine with sugar and a branch or two of wormewood put into it. Wherin I haue found many times marvellous commoditie, and who so shall vse it now and then shall be sure of a good stomack to meate, and be free from wormes. I read yet an other way to make wormewood wine prescribed by Euonimus, as followeth: Take *Aqua visa*, and spalmes of each like much, put it in a glasse or bottle,

Gal. lib. 6. Simp.

Lib. 3. de Ali. fa.

cap. 8.

The chiefe means for the preservation of health.

Wormewood wine.

Wormewood wine easie to be made.

The operation of wormewood is strengthened by the mixture of Cinamon: *ferrius lib. 4. ca. 7.*
meth: m d:

Mathiolus lib. 3.
 ca: 24. doth high
 ly commend the
 fresh green sprouts
 of Tonicke worm
 wood beaten up &
 conserved with
 triple sugar
 against yellow
 jaundise & dropsie
 Gal. 6. Simp.
 de fureur 1532
 lioru fol. 373

Lib. 8. Diosc.
 cap. 25.
 Lavender
 Cotten.

A proved
 medicine for
 the wormes.

Sotherne-
 wood good
 to be set vp
 in the house.

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The Hauen of Health.

and put to it a few leaues of wormewood, especially when it is dried: let it stand certaine daies, and when you list, straine out a little sponefull and mixe it with a draught of Ale or Wine: it may be long preserved. The iuyce of wormewood is hurtfull to y^e stomack: fern: de: melle: melle: l. Of Sothernewood. Chap. 46. fol: 132. l. 21.

Sothernewood is hotte and dry in the third degre, it is not vsed in meates, the smell of it is so strong that it will make some mens heades to ake, yet the herbe some- thing dried and put in a linnen bagge, and laid as a stomacher next the skinne comforteth a cold stomacke well. That which is commonly called Sothernewood after Marth. is the male kinde of this herbe, and that which we doe call Lavender cotten is the female, named in Latine *Cypressus* or *Santolina*, & are both of like temperature. Yet Lavender-cotten besides the beantie that it beareth in the Garden, is commonly given of women to young children for the wormes, being first pounded and strained with milke & taken fasting warmed, which effect it surely worketh (as I haue proued by often experience) which it doth through the bitternes. For this is a generall rule, that all bitter things kill wormes, as Centorie, Wormewood and suchlike. But the setting of Sothernewood or Lavender-cotten within the house in floure pots, must needs be very wholesome: for Diosc. writeth, that Sothernewood, driueth away venomous wormes, both by stauing, and by the sauour of it, and being drunke in wine it is a remedie against poyson.

Of Artichokes. Chap. 47.

Artichokes reckoned of Marth. among the number of thickels is hotte and dry in the second degre. It is called of Galen *Cinara*, & thought to make euill iuice, especially when the flowers begin to shed: they haue been vled

Lib. 3. Diosc.
 cap. 14.
 Lib. 2. de Ali.
 cap. 51.

used to be eaten raw. But our vse is to boyle them, and so they are best, by the witnesse of Galen in the same place. They are now proued to be restorative, and being well sodden and eaten with vineger and pepper, they doe not onely strengthen the stomacke, but also they procure a moze earnest desire both of man or woman to the venereal act. They that eate them onely for that purpose, I would they might eate the innermost part onely, and not those leaues which be pulled off round about, nor yet the bottome which groweth next the stalke.

The virtues
of Artichoks.

Of Leekes. Chap. 48.

Leekes are hot and dry in the third degree, and as Arnoldus affirmeth in *Schola Salerni* their nourishment is naught, they hurt the eyes, and engender blacke melancholy bloud, and cause terrible dreames, they hurt the sinewes, through their sharpnesse, they hurt the teeth and gummies, and cholericke and melancholike folkes should not vse to eate them, and especially rawe; yet if they be boyled and eaten with hony, they cause one to spit out easily the steame which is within the breast, and open and ease the lungs. In some shires of England they vse in Lent to eate raw Leekes and hony, with Beanes or Pease sodden, but what Rustickes do or may do without hinderance of their health, it is nothing to students: For grosse meate is meete for grosse men. If any student be desirous to eate Leekes, let them be first boyled, or else made in potage, for Leek potage be very wholesome, not onely for such as be cumbered with steame, but also for those that haue the collicke or stone. Unset Leekes are best. And one notable experiment I will set downe for the comfort of those that be troubled with the aforesaid diseases: Now by this herbe, which is so common in vse, they may be greatly eased. For the Chollicke, take unset Leekes, blades and all, choppe them small boyle them in

Chap. 13.
Raw Leekes
vnuwholsome.

Leekes boyled and eaten
with hony
good for
steame.

Leek potage
very whole-
some.

A good plaister
for the
collicke.

god

A medicine
for the stone.

good white wine, with Spay butter or frech butter, untill the wine be in a manner wasted away, then lay them abroad betwene a cleane linnen cloth plaster wise, on the belly so hot as the patient may well abide it, and at the cooling of that, apply another hot plaster, and thus do the third or fourth time together if neede shall so require. And for the stone take vnset Lokes in the moneth of Iune, sliced them small and distill them, sunne the water for a moneth or two, and drinke morning and euening a good draught: for this helpeth the collicke belly, helpeth the pain of the hips, purgeth the kidnies and bladder, causeth vrine, and sendeth forth the stone. For which purpose also I haue knowne some to cut Lokes in small peeces, and to drye them in an Durn or against the fire, & to make them in powder, which powder they would vse in their drinke oftentimes. Besides the qualities aforesaid, Lokes haue two effects mentioned in *Schola Salerni*,

Chap. 74.

*Reddit fecundas mansum persape puellas,
Manantemq; potest naris retinere cruorem.*

Chap. 80.

A good medicine
for the
toothache.

And againe, they say, that Lokes fixe and Benbane fixides burned together, and the smoake receiued through a funnell into the mouth on that side which akeeth, helpeth the tooth ache.

Of Onions. Chap. 49.

Scho. Sa. ca. 13.

Raw Onions
vnwholsome.

Onions are hot and dry almost in the fourth degree. Being eaten raw (as Arnoldus saith) they engender ill humours and corruptible putrefactions in the stomacke, and cause fearefull dreames and headache, and if they be much vsed, they marre the memorie, and trouble the vnderstanding. Yet we see that husbandmen and labourers are nothing hurt by eating of Onions, but rather holpen both in appetite and digestion. The reason wherof

whereof (as I thinke) is that which the Poet Virgill writeth, Great labour ouercommeth all things. Yet experience teacheth that Onions sliced and serued to the table, with sufficient water, with a little salt, is a good sauce to stirre vp appetite to meate, and to put away lothsomnes of the stomacke, and cause good digestion, and their hurtfulness is thereby something diminished. And the water or broth of them may be well vsed of students with mutation rosted, or Capons, or Woodcocke: and the Onions themselves may be eaten also of such as be flegmaticke. But Onions if they be sodden, especially in the broth of good flesh and so eaten, they comfort a cold stomacke, and cause good digestion, and are not hurtfull. Wherefore being vsed in pottage, or otherwise boyled for sauces (as Cookes best know) or baked in a pie, as I haue saie in some places, they be not hurtfull but wholesome especially for flegmake persons, or at such times as flegmaticke meates be vsed, as in Lent, or vpon fishdaies. And if any be troubled with the cough, and be overlaid with abundance of steame in the breast, so that they cannot easily draw their winde, let them roast Onions vnder hotte imbers and eate them with Hony and Pepper and Butter morning and euening, and within few daies they shall feele their breastes loosed, and the steame easily to be auoyded, as I my selfe haue often proued. And for any burning or sealding, Fernelius writeth, The iuice of Leekes annointed, are a present remedie: and Onions pouned with salt, and laid vpon the burning, doe heale wonderfully. And for one infected with the pestilence, take a great Onion and cut him ouerthwart, then make a little hole in eech pice, the which you shall fill with fine Triacle, and set the pices together againe as they were before: after this wrap them in a wet linnen cloth, or wet paper, putting it so to roste covered in the hotte imbers, and when it is rosted inough presse out all the iuice of it, and put to it a litle vineger & sugar and giue the patient.

Whereby

Onions sodden be very wholesome.

A medicine for the cough.

Me. li. 6 ca. 20.
For burning
or sealding.
For the
plague.

Hereby it appeareth that Leekes and Onions are not onely good in meates, but also in medicines. As for Scallions they are much of the nature of Onions.

Gf Garlicke. Chap. 50.

Gal. & Simp.

For whom
Garlicke is
good and for
whom not.

Li. 2. de ali. fa.

cap. vi.

Who may
best eate Gar-
licke, Onions,
Leekes, and
who not.

Cap. 3.

Sundry ver-
tues of Gar-
licke.

Garlicke is hotte and drye in the fourth degree. If it be eaten raw it hurteth the sight, & breedeth headach, yet is it good for them that haue flegmaticke, grosse and clammy humours, being moderately taken and in the cold time of the yeare: but cholericke folkes should abstaine from it, especially in hot seasons, for it doth inflame and dry much, and engendreth red choler and adust humours: but in the body wherein there is grosse matter, or much cold enclosed, it heateth all the body and openeth the places which are stopped, it cutteth grosse humours and stymy, and dissolueth grosse windes. Wherefoze it is good for the cough, and maketh one to spit well: it may be sliced thinne as Onions are, and put in water with a little salt, or as commonly they vse, to poune it, and put to it a little water, or the broth of flesh. But if it be sodden, it hath somewhat lesse force, and yet loseth not his property. The like is said of Onions and Leekes of Galen, where he giueth a generall iudgement of the eating of Garlicke, Leekes, Onions, and such like sharpe things, for whom they be wholesome, and for whom not, as followeth. We must abstaine from dayly vse of all sharpe things: especially, if we be cholericke, for such meates are onely fit for them, which be flegmaticke and full of raw and grosse and slimy humours. Moreover, Garlicke hath a speciall property against payson, as appeareth in *Schola Salerni, Alia Rota, &c.* And is thought of some a good preservative against the Pestilence. But especially it is good for them that traualle ouer diuers countries, and vse diuers drinckes, or if they happen to drinke naughty corrupt water, as it is alledged in the same place out of Macer.

Alia

*Allia qui mane ieiuno sumpsit ore,
Hunc ignotatum non laedit potus aquarum.
Nec dyversorum mutatio facta locorum.*

Also Garlicke is named of Galen, The countrey mans triacle, where he saith : Garlike is of that kinde of meate, which breaketh winde, and causeth thirft : And if any restraine the Thracians or French men from eating of Garlick, he shall not a little hurt them. And if frenchemen may eate Garlick because of the colouesse of the countrey, then may English men much moze eate it, because they dwell in a colder Region, as I haue shewed in my description of Britaine. Also in the same place, Galen saith, that to eat Garlick & drinke Triacle (as I gesse) in Ale or Wine, is good for the collicke, if it come with out an ague. Because of all meates it most breaketh winde. And one thing I read in Paister Elior, very profitable for such as be troubled with a reume falling downe to the stomacke, whereby their stomackes be ouer moist, as mine was many yeares together. The medicine is thus, to boyle certaine cloues of Garlick in milke, and to straine it and drinke it fasting, for that dryeth vp the moisture of the stomacke. The same medicine is also very good to kill woymes, as I haue often proued.

Lib. 12. Me.

cap. 8.

Garlick is the countrey mans triacle.

English men may eate Garlick by Galens rule.

Garlike is good for the Chollicke. A medicine to drie vp a reume, falling to the stomacke. A good medicine for wormes.

Of Radish. Chap. 51.

RAdish is hotte in the third degree, and dry in the second. The rootes are much vsed to be eaten with mutton roasted at supper, and those are best that be whittest, as they cry in London, white Radish white. And the sweetest Radish say they doe grow in the lowest places, that is in dughills. Paister Elior by his owne experience would disproue Galen touching the vse of these rootes, for Galen findeth fault with those Physicians that eate Radish

Galen, lib. 3.

Simp.

*Lib. 2. de Ali.
fa. cap. 70.*

Galen defend-
ed against
M. Eliot tou-
ching the vic-
e of Radish.
Lib. 2. cap. 10.

Radish nei-
ther good be-
fore meate
nor after
meate.

How Radish
may best be
eaten.

Radish cor-
rupt the
breath.
*Lib. 1. Probit.
40.*

The very
cause of a
sweete breath
or of the con-
trary.

Radish rootes raw after other meates to comfort digestion, where as all others following their example haue bene by that meanes grieved. So saith Galen, though after Eliot write the contrarie: whose opinion, though it be auuncient, and grounded vpon Dioscorides where he saith: Radish should be taken last, to helpe to conueigh the meate: for if it be eaten before meate, it hindereth concoction: yet this proue I haue had in my selfe, and I dare say not one among an hundred is otherwise, but if they eate Radish rootes last, they shall belch much, by reason that they breake winde, or rather breake it, and they shall feele their stomaches often times turned vp. And as before meales, if they be eaten first, they let the meate that it may not descend, so eaten after other meates they will not suffer the meate to rest in the stomache, but as the countrey man saith, that had eaten fish fried with Lampe oile, they will make the meate stonies to revolt. But our common manner in England is not to eate them before meate or after meate, but together with meate as a sauce. And for that purpose they are not onely serued whole, but also sliced thinne, and with salt strewed vpon them, beaten betwene two dishes vntill they be somewhat soft, and the salt hath pierced through them, which indede is the best way to vse them. But they are vnwholesome any way, especially for such as haue weake stomaches and feeble digestion: for they engender raw humours, and cause lothsomnesse, and breake such corruption in the stomache, that by much vsing them they make a stinking breath, which quality is well declared by Alexander Aphrodisæus, where he saith, that they are deceiued that thinke Radish by a naturall property doe make the breath vnsauoury (for then saith he) all men which did care of it should haue an ill breath. But this is the reason why it worketh it in some and not in others: Whose stomaches are cleane from corrupt excrementes, especially Hegmadicke, their belching is sweeter:

sweeter : But whose stomacke is full of flegmaticke superfluities, their breath is vnpure. For radish hath the vertue to heate, cutte and extenuare, and raiseth winde from the humours, and auoideth them by belching. The like reason is to be giuen of Turneps, and roasted chafe, by they should corrupt the breath.

Of Turneppes. Chap. 52.

Turneppes are of hot and moyll temperature: if they be first well boyled in water, and after in the fat broth of flesh, and eaten with Roze or Beefe, they nourish much, augment the seede of man, and prouoke carnall lust. They be windy, wherefore they should be eaten with Pepper. They breake steame in the beast, and cause one to spit easilie, but being much and often eaten, they make rawe iuice in the stomacke, and corrupt the breath, the seede of it is put in Triacle as good against poyson. And although many men loue to eate Turneps, yet swine by nature doe abhorre them.

The vertue
of Turneps.

Of Parseneps and Carets. Chap. 53.

Parseneps, and Carets, are hotte and drye, but Carets are hot and drye almost in the third degree: they both haue vertue to breake wind & expell vyne, which properties be very profitable for such as be subiect to the collicke and stone. The rotes are vsed to be eaten of both, first sodden, then buttered, but especially Parsenepes: for they are common meate among the common people, all the time of Autumne, and chiefly vpon fishdaies. But they that abstaine from flesh and eate Parsenepes, or Carets, meaning thereby partly to subdue their lust, are deceiued by the iudgement of Marthiolus, where he saith: They which fast should abstaine from them, for they prouoke

Parseneps and
Carets good
for the Cho-
licke and
Rone.

Lib. 3. Dis-
cap. 52.

Parfeneps and
Carets pro-
uoke carnall
lust.

6. Simp.
Parfeneps and
Carets be re-
storauue.

*Lib. 3. de ali.
fa. cap. 67.*
Carets are
better than
Parfeneps.

prouoke lust manifestly. *Wher*in he agreeth with Diosc. in the same Chapter: so; so Diosc. writeth of Parfeneps, that they expell vrine and stirre vp lust. And of Carets, Galen writeth, that they are windy & venerious. *Wher*fore they are both good so; so; as be weake and in a consumption. And if Students do eate them (I meane those that be *Studentes indocē*) which doe follow the lesson of Plinie, That all time is lost which is not spent in studie, except they vse other prouocation, they neede not greatly to feare Cupids force: so; Pythias said to Chremes in Terence, without good cheare and wine lust is cold. But of Parfeneps and Carets, Galen writeth, they prouoke vrine: and if a man vse them much, they will breed ill iuice: yet the Carets make better iuice then the Parfeneps.

Of Capers and Sampere. Chap. 54.

*Lib. 3. de ali.
fa. cap. 34.*

Capers be very
wholsome
for the prefer-
uation of
health.

Sampere.

Capers be hot and dry in the second degré. They are brought to vs from beyond the Sea, and as Galen writeth, they nourish nothing after that they be salted, but yet they make the belly lose, and purge steame which is therein contained. Also stirreth appetite to meate and openeth the obstructions o; stopping of the Liuer and Splene, which is a speciall vertue in the preservation of health. They should be eaten with Drimell befoze other meate, but our custome is to eate them with meat. Sampere is of much like nature, & bled as a sauce with meats after the same manner. It is a weede growing neare the sea side, and is very plentifull about the Ile of Pan, from whence it is brought to diuers parts of England, preserved in Wine, and is no lesse wholsome than Capers.

Of Tansie. Chap. 55.

Tansie is hotte in the second degré, and dry in the third. It is one of those fire things which are reckoned

honned in *Schola Salerni*, to be good for the Palsie. *The Cap. 60.*
 reason is (as I thinke) for that it avoideth steame, and by
 the heat thereof drieth the sinewes. And it killeth wormes,
 and purgeth the matter whereof they be engendred.
 Wherefore it is much vsed among vs in England, about
 Easter, with fried Eggs, not without good cause, to purge
 away the steame engendred of fish in Lent season, where
 of wormes are some bred in them that be thereto dispo-
 sed, though the common people vnderstand not the cause,
 why Tanfies are moze vsed after Lent, than at any other
 time of the yeare. The herbe is good also for the stone and
 stopping of vyne, as Marth. reporteth. *Why Tanfies
 are to be vsed
 about Easter.
 Li. 3. Di. 5.
 cap. 138.*

Of Feuerfewe. Chap. 56.

Feuersfewe is hot in the third degree, and dry in the se-
 cond. It is not vsed in meates but in medicine. It is
 called of Marth. *Matricaria*, and is onely to be vsed in
 womens diseases. Yet this experience I haue of it, that
 being pouned small and tempered with a little salt, and
 laid to the pulses of both wretches, it cureth agnes in chil-
 dren, and sometime in the elder sort to, so that it be re-
 newed once in foure and twentie houres, and vsed continu-
 ally for the space of nine daies. *An experi-
 ment for a
 Feuer.*

Of Fumitorie. Chap. 57.

Fumitorie is hot and dry almost in the second degree.
 Though it grow wild, yet because it is found in some
 gardens, and is very profitable for students I haue here
 mentioned it. Galen sheweth how a countrey man was
 wont to vse it, both to strengthen his stomacke, & to lose
 his belly. First he made the herbe into powder, and when
 he would vse it to loose the belly, he dranke it in melicrat,
 and when he vsed it to strengthen the stomacke, he dranke
 it in wine. But students may distill the herbe and vse to
 drink it. *Lib. 7. Simp.
 How a man
 of the coun-
 trey vsed
 Fumitory.*

Great vertues
of Fumitory

To make a
faire colour
in the face,

drynke the water by it selfe with a little Sugar, or with white wine fasting, for it doth strengthen the stomacke, open the liuer, purifie the blood by purging humours adust, and by that meanes helpeth itching and scabbiness, and moophew, and giueth a lively and fresh colour to the face: god therefore for such as would be faire, and hurtful to none. Some vse to boyle Fumitory in clarified whey, and so it is very good also to be drunke for the purposes aforesaid. Sirupe of Fumitory is of the same effect, and may be drunke being mixed with wine, thre spoonefuls of the Sirupe to a quarter of a Pint of the wine.

Of Filipendula. Chap. 58.

Flipendula, is hotte and dry not fully in the third degree. It is highly commended of Physicians, for the Stone, and Strangury, and stopping of urine. Wherefore such as be grieved with the like infirmities, may vse the herbe in pottage or brothes, or otherwise by the wise counsaile of the learned Physician.

Of S. Johns woorte. Chap. 59.

Ll. 3. Dios.
cap. 4, 6.

Lib. 2. par. 4.

An excellent
bawme to
heale any
wound.

Saint Johns woorte is hot and drie in the third degree. Beside that, it is a very good pot herbe, it is used both in Physicke and Surgery. In medicines, as Marth. writeth. The seede being drunke in wine expelleth the stone, and is good against poyson. The water of the herbe distilled while it beareth flowers is greatly praised of some men for the falling sicknesse. And in Surgery there is made thereof a balme which is excellent good for wounds, after Alexis in this maner. Take of S. Johns woorte the flowers, of the flowers of Rosemary, of each one a handfull, put them together into a glasse, and fill it with perfect oile, and close well the mouth of the glasse, that no aire goe out: then let it stand in the sunne the space of thirty daies, and

and in cleare nights also, & when the oile shal haue gotten the colour of the flowers, straine it and put to it of ginger one dramme, and a little Saffron dissolved in good wine, then set it in the sun againe, the space of eightene daies, and annoint the wounds with the same oile, luke warme, twice a day, and you shall haue your effect.

Of Cinckfoyle. Chap. 60.

Cinckfoyle is drie in the third degré, and hath very little heat. It is much vsed in Surgerie, when neede requireth to binde and consolidate, and is a very good pot herbe. Dioscorides writeth that if it be drunke certaine daies, it quickly cureth the yellow laundise, which I haue prooued true in the herbe called Tormentill, a kinde of Cinckfoyle.

Of Auens. Chap. 61.

Auens is hotte and drie in the second degré, an herbe sometime vsed in medicine, but most commonly for the pot. Yet good Cookes say, that it maketh portage blacke, yet the roote thereof saououreth like vnto cloues.

Of Hearts ease. Chap. 62.

Hearts ease or Pansee, are drie & temperate in cold and heate. The flowers are beautifull for varietie of colours, but not vsed in meates, yet the herbe is commended for a rupture. And the distilled water, the herbe and flowers, is thought good for the falling euill in children, if they drinke it often times.

Of Marigoldes. Chap. 63.

Marigoldes are hot and drie, an herbe well knowne and as vsual in the kitchen, as in the hall: the nature
 © y whercof

Lib. 3. Disf.
cap. 186
For rednesse
of the eyes.

For the toothe
ache.

whereof is to open at the Sunne rising, and to close by at the Sunne setting. It hath one good propertie and very profitable for Students, that is, as Marth. writeth, by the vse thereof the sight is sharpened. And againe he saith: that the water distilled of Marigoldes when it floweth, doth helpe the rednesse and inflammation of the eyes, if it be dropped into them, or if a linnen cloth wet in the water be laid vpon them. Also the powder of Marigoldes dried, being put into the hollownesse of the teeth, easeth toothach. And the iuice of the herbe mingled with a little salt, and rubbed often times vpon warts, at length weareth them away.

Of Larkes clawe Chap. 64.

Larkes claw or Larkes harte, is temperately warme, and is of small vse in meate or medicine.

Of Columbine. Chap. 65.

An easie medicine for
the yellow
Laundise.

Columbine is temperate in heate and moisture, the flowers onely are vsed to adorne the house. A dram of the seede (as some write) drunke in Malmsey with a little saffron, healeth the yellow Laundise, if swear be vsed vpon it.

Of Camomill. Chap. 66.

Lib. 3. Simp.

A good medicine for a
Fever.

Camomill is hot and dry in the first degree. An herbe in great estimation among the Egyptians, and was thought a remedy for all agues, as Galen reporteth. And this medicine I learned of a countrey man for an Ague, which I haue proued true in many though it fayled in some. Take a handfull of Cammomill, wash it cleane and bruisse it a little, and seth it in a pint of Ale, till halfe be wasted, scumme it well and straine it, and drinke it an houre

houre before the sit, and if you thinke it better put in Sugar, couer you warme and procure heate, so doing thre daies together fasting: the smell of the herbe is comfortable to the braine, & therefore to be frequented of students.

Of Saffron. Chap. 67.

Saffron is hot in the second degree and dry in the first, though it be reckoned among spices, yet because it groweth in many gardens, and is so vsuall in meates, I thought good to mention it in this place. Fernelius writeth *Lib 5 Meth. Cap. 21.* that Saffron chiefly strengtheneth the stomacke, & next, other parties of the body, and helpeth their corruptions, but being taken aboue measure it is thought deadly. Which thing is proued true by experience: for if a man vse much Saffron it will make him very fainte: but being moderately vsed, it is good for the stomacke and helpeth concoction.

Of Oke of Hierusalem. Chap. 68.

Oke of Hierusalem, is hotte and dry in the second degree. The chiefe vse of it is in Physicke for the cure of winde, and auoyding of bloud and steame by spitting, as in Plurisies and impostumes. It may be boyled with licorice thinne cut, or else by it selfe in pure water, and after sweetned with a litle Honey or Sugar, and so drunke. But students may eat the herbe when it is full growen, and drye it a time in the Sunne, and after lay it among their clothes, for so it will kepe them from mothes, and giue them a good saueur, which Wormewood will not do, though Wormewood being vsed in the like manner preserve garments from Mothes.

To preserve
clothes from
Moths.

Of Alecoast. Chap. 69.

Alecoast is hotte and dry in the second degree. If you list to make a pleasant drinke, and comfortable to
the

the

the

the stomacke, put certaine handfulls of this herbe in the bottome of a vessell, and tunne vp new Ale vpon it, after the manner of Sage Ale before prescribed. The herbe Spaulin is of the same nature, and much like of smell.

Mand in

Of Clarie. Chap. 70.

Clarie is hot and drie almost in the third degree. It is found by experience very good for the backe, and reuozative in a wast. For which purpose they vse not only to boyle the leaues whole in brothes, tied together in one bunch or handfull, but also they fry the leaues with the yolkes of eggs, and so serue them vp to the table. And this much I can say by pꝛoofe, that who so shall vse this herbe often, shall find great ease for the griefes aforesaid.

A good medicine for the backe grieved, or for a wast in man or woman.

Betayne.

Of Betayne. Chap. 71.

Betayne, though it grow wilde, yet it is set in many gardens, and is hot and drie in the second degree. The vertues of it are innumerable, (as Antonius Musa who hath written a peculiar booke of this herbe, doth testifie) but especially it is good for the braine; so that (as Fernellius writeth) The only fauour of it comforteth the braine; wherefore it is good for the falling euill, madnesse, palsey, &c. For which vertues it is greatly to be esteemed of students. And one thing I haue often pꝛoued, when I was student my selfe, that if you put a lease of it vp in to the nostrils, it will pꝛouoke nausing and purge the head of steame.

Lib 6 Med.
Cap. 18.
For diseases of the braine.

To purge the head.

Of Angelica. Chap. 72.

Angelica is hot and drie almost in the third degree. It is a rare herbe and of singular vertue, but chiefly commended against the Pestilence, as wel to pꝛeserue a man

man from it, as to helpe him when he is infected. After
 Marth. being drunke or often eaten it preserveth from
 the plague. And so was I wont to vse it at Drford in time
 of Plague, to grate of the drye roote into drinke, and to ca-
 ry a little peece of the roote in my mouth when I went
 abroad. And so; such as be infected, halfe a dramme of
 the roote, giuen with a dramme of Triacle in the water of
 this herbe, to such as be infected, if they sweare lustily vp-
 on it, and take it againe when seven houres be past, hel-
 peth so much, that many haue been cured thereby. Beside
 the vertues also; said, the decoction of the roote in water
 or wine, is excellent good so; those that be short winded,
 through abundance of cold steame stopping the Lungen.
 And the same decoction is wonderfull good to dissolue and
 auoide any inward impostume; or congealed bloud, and
 greatly strengthneth the stomacke, yea, the powder of the
 roote being taken in drinke, comforteth the heart, and
 strengthneth such as be subiect to frowning: and so; the bi-
 ting of a mad dog, or stinging of any venemous worme,
 poune the leanes of this herbe and Rue together, and ap-
 ply them to the place, and giue the patient to drinke in-
 wardly the decoction of the leanes or rates. Moreover,
 the roote chewed, or a little peece thereof put into the hol-
 lownesse of the tooth, helpeth the toothach, and amendeth
 the ill saueur of the breath: in so much that it will in a
 manner take away the smell of the Garlick. Wherefore
 euery student that hath a garden, should prouide to haue
 this herbe.

Lib. 4. Disf.
cap. 111.

A good medi-
cine to pre-
serue from the
Pestilence.
For one infe-
sted with the
Pestilence.

For shortnesse
of winde & an
impostume.

For biting of
a mad dog or
stinging of a
venemous
worme.

For the tooth-
ache.

Of Pelitorie of Spaine. Chap. 73.

Pelitorie of Spaine is hotte in the thirde degree
 fully, and drie in the second. The chiefe vse there-
 of is in Medicines to purge the head. Which effect it
 worketh, if a man cut but a little peece of the roote drye,
 ed, and chewe it betwene his teeth so; a time. For

To purge
the head.

For a reume.

Lib. 3. Dios.
cap. 65.

so it draweth abundance of flegmaticke and waterish humours, which must be auoyded by spitting, holding downe the head. It may best be done fasting, or at night a litle before we goe to bed. And this practise I haue proued good not onely to ease the toothach, (which is a paine most intolerable) but also for a reume and grieue of the herbe proceeding of a reume, which is a common calamitie of Students. Also Marth. saith, that this roote maketh the breath sweete, and strengthneth all the senses: and being made in powder and drunke in wine, cureth colde diseases: wherefore it is good for the Palsie, for the falling sicknesse, and for the Crampe: but that which is commonly set in Gardens, is not the right Pellitory of Spaine.

Of Dragons. Chap. 74.

For the
plague.

Dragons is hot and dry in the third degree. The chiefe vse whereof is against the Plague. For which purpose we vse to distill the herbe, and preserve the water, which may be vsed as neede requireth. A little fine Triacle being mixed withall, it not onely preserueth, but cureth such as be infected.

Of Elecampane. Chap. 75.

Chap. 68.

Elecampane is hot in the third degree, and dry in the second. The chiefe vertue thereof is to open the breast, and to helpe shortnesse of winde, caused by tough steame stopping the Lungs. Also it openeth opilations of the Liver and Spleene, and comforteth the stomacke, as saith Schola Salerni.

Enula campana, hac reddit præcordia sana.

And for this purpose who so listeth may make Conserva of Elecampane rootes in this manner. First wash the rootes cleane, slice them in piéces as big as your thumbe.

sethe them in faire water untill they be tender, take them
 vp and poune them and draw them through a haire sine
 or strainer, then set them againe ouer the fire, and put to
 them the double or treble wright of Sugar. And when it
 is perfectly incorporated, take it off & keepe it in a glasse
 gallipot. Also of the rootes of Elecampane is made a kind
 of wine called wine of Elecampane, much vsed in Germa-
 nie, as Marth. writeth. Which wine being drunke, mar-
 ueilously sharpeneth the sight. Beside that, it hath like
 vertue as the Conserue. The best time to gather the roots
 is when the leaues fall. Which time also is best to take all
 other rootes that are to be vsed in physicke, except it be for
 present necessitie.

Conserua of
 Elecampane.

Lib. 1. Disf.
 cap. 27.

The best sea-
 son to gather
 rootes in.

Of Serwall. Chap. 76.

Setwall or Capons taile is hotte and drie in the se-
 cond degré. Thereof be two sortes, commonly
 knowen and set in Gardens. The one small which is
 called Galerian, and is a good pot herbe, and beside that
 is very good to heale a cut, as every kitchin maid know-
 eth. The other is named of some, great Galerian, whose
 vertues are very great and very many after Marth.
 where he saith: That Serwall being drunke in Wine, is
 good against the byting of venemous wormes, and the
 pestilence: The decoction thereof is good for the Stran-
 gurie. Also it is profitable for such as be short winded
 and haue the Cough: especially if it be boyled with Li-
 quorice, Raisons and Anniseedes. The roote being ea-
 ren breaketh winde. And being boyled in white Wine,
 is good for the sight. And one thing I will note of this
 herbe for the pleasure of Students, that the rootes there-
 of being dried and laid among clothes, they giue a swete
 smell to them.

Lib. 1. Disf.
 cap. 10.

Of

Of Galingale. Chap. 77.

Galingale, or rather Cypresse roots, though it be rare, yet it is found in some Gardens, and is hot & dry in the third degree. Beside that, the rootes are good in medicines: if they be laid among clothes, they make them to savour well. March. setteth downe an easie medicine to be made of this roote for the dropsie, in this maner. The powder of liquorice rootes, with a like quantitie of Bay berries, mixed with the vrine of a boy vnder fourteene yeares old, being bathed vpon dropsie lims helpeth greatly.

*Lib. 1. Disf.
cap. 4-j*

For the
dropsie.

Of Skyrwort. Chap. 78.

Skyrwort is hotte and drye in the second degree. The rootes thereof are bled of skilfull Cookes for Sallets, as Burre rootes, when they are young.

Of Prickmadem. Chap. 79.

Cold herbes.

Prickmadem is one kinde of (Sedum.) Another is Housleke, and the third is Stonecroppe. All three do grow commonly vpon the flates of houses, but Prickmadem is planted in Gardens, and is bled for a pot herbe, and is cold in the third degree.

Of Lettuse. Chap. 80.

Lettuse is cold and temperatly moist in the second degree. The herbe is much bled in Sallets in the sommer time with Vineger, Oyle, and Sugar or Salt, and is found both to procure appetite to meate, and to temper the heate of the Stomache and Liver. But in one point we differ from the ble of oide time. For we eate Lettuse in the beginning of our meales, whereas they were wont to be eaten last, as the Poet Martiall writeth.

* The olde cu-
sine of ea-
ting Lettuse.

Clas-

Claudere quæ cœnas lactuca solebat anorum,

Dic mihi cur nostras inchoet illa dapes.

Galen giueth Lettuse this commendation, that of all herbes it breedeth least euill iuice: it may be eaten rawe (as I haue said) in Salets, yet because of it selfe it is watery and cold, as Galen writeth. If some sharpe herbe be ioyned to it, it is not only more pleasant, but more wholesome: wherefore some mingle the leaues of Rocker, or Leckes, or Bassill, together with Lettuse. It may also be eaten being first boyled as we vse in brothes, or as Galen vsed in cleane water, for so he saith: In my youth, when my stomack was daily troubled wuth coler, I vsed Lettuse to coole it: but when I drew toward old age, this hearbe was a remedie to me against watchfulnesse, for then contrariwise than I did in youth, I procured sleepe offer purpose: for it was grieuous vnto mee to wake against my will: which happened partly because I had vsed to watch in my youth, & partly because age is watchfull. Therefore Lettuse eaten in the euening was my only remedie. Whose example I wish all Students to follow, because they are commonly in youth & age euen as Galen was. Yet one thing I warne al men of, out of Matthe. The vse of Lettuse is to be auoided of all that be short winded, and spit bloud, or be flegmatike, and especially of them which would get children. And if any student list to liue honestly vnmarried, let him vse oftentimes this medicine set forth by Dios. Lettuse seedes being drunke, represseth venericous imagination in sleepe, and resist lust. And (as Galen saith) stayeth the flowing of nature. It may be taken best for that purpose in red wine: or for want of wine, in ale, morning and euening.

*Lib. 2. de ali.
facap. 40.*

*Cap. 52. eius.
lib.*

*Lib. 2. de ali.
facap. 40.*

How Galen
vsed to ease
Lettuse and
why.

For whom
Lettuse are
ill.

For one that
would liue
vnmarried.
Lib. 6. Simp.

Of Endiue and Succorie. Chap. 81.

Endiue and Succorie are colde and drie in the second degree: because they are much like in operation, I ioyne

The vertues
of Endiue &
Succorie.

The Liuer is
the worke
house of
bloud.
The heate of
the Liuer.

Endiue ale.

Dandelion &
Sowthistle.

Lib. 2. Disf.
cap. 124.

ioyne them both together. The leaues especially of white Endiue are not only vsed in medicines, but also in meats either raw in Salets, or boyled in brothes. Both Endiue and Succorie any way vsed do coole the heate of the liuer, and by a speciall property do strengthen it, and open the obstructions thereof. For which vertues they are worthy to be greatly esteemed. For it is a great p̄seruation of health to haue the Liuer temperate and vnstopped; considering that it is the place where all the humours of the body are first wrought, and therefore called *Officina sanguinis*. Students that haue hotte stomaches or hotte Liuers, may cause their Cokes to boyle them in a broth with a Chicken: Or they may distill them in the Sommer season and keepe the water, and when they are disposed, drinke a good draught fasting with a little Sugar, or else by the aduise of some learned Physitian, they may vse the sirrope of Endiue or Succorie. I was wont to lay certaine handfuls of the greene herbes cleane washed in the bottom of a vessell, and to tunne by new Ale to them, not ouer strong: and so to make Endiue ale, after the manner of Sage ale shewed before, wherein I found great commoditie being troubled with inflammation of the Liuer. Dandelion and Sowthistle are of much like effect to Endiue and Succorie. For they are both cooling and very good to be vsed in pottage, or boyled whole in brothes, or eaten in Salets. They haue one good property very profitable for students (who for the more part haue ill stomakes) for of Sowthistle March. saith: That being sodden in wine, it helpeth a waterish stomacke. And of Dandelion he saith: That if it be boyled, it bindeth a loose stomacke.

Of Bleete. Chap. 82.

Blete is colde and moyſt in the second degree. It is vſed for a pot herbe among others, & is ſometimes eaten being

being first boyled in water, and then fried with oyle and butter, and after that seasoned with salt and vineger or berinyce. Yet the often eating of it is disallowed by Marth. Because it prouoketh vomire, and troubleth the stomacke and bowels, and causeth cholericke laske.

Of Spinage. Chap. 83.

Spinage not mentioned in Galen is cold and moist in the first degré, being vsed in brothes or potage it maketh the belly soluble, and easeth paines of the backe, and openeth the bzeast, and strengthneth the stomacke.

Of Orage. Chap. 84.

Orage is moyst in the second degré, and cold in the first, being vsed in pottage it both both loseth the belly and ease the paine of the bladder. The saxe of Orage is a vehement purger, as Marth. wytteth: I knew (saith he) a certaine Apothecarie, who vsed onely the seedes of Orage to purge countrey folkes: which not without great grieve, purged them abundantly both by vomire and contrariwise.

*Lib. 2. Dios.
cap. 112.
Orage seede
purgeth ex-
tremely both
waies.*

Of Beetes. Chap. 85.

Beetes are cold in the first degré, and moist in the second, they be abstersiue and loseth the belly. But much eaten they annoy the stomacke, yet are they right good against obstructions or stopping of the Liuer, and doe greatly helpe the spleane.

Of Violets. Chap. 86.

Violets, the flowers, are colde in the first degré and moyst in the second. Of them is made Conserua in this maner. Take the flowers of Violets, and picke them cleane

*Conserua of
Violets how
to be made.*

The vertues
of Conferua
of Violets.

What herbes
are good for
a cooling
broth.

cleane from the stalkes, & cut off all that which is greene. Poune them small, and put to them double the weight of Sugar to the weight of Violet flowers. But to all other flowers, put three partes of Sugar to the weight of the flowers, incorporate well together the Violets & Sugar, and keepe it in a glasse or gallipot, it will last one yere, it is very good to be vsed of such as haue hote stomaches, or hote Livers. Also it cooleth the head and procureth sleepe, it tempereth the heart and all other partes of the body. The leaues may be boyled in a broth with other cooling herbes, as Endiue, Succorie, Dage, Bates, Sorrell, Strawberry, Lettuse. For so they make the belly soluble and auoide choler, and doe bying the partes inflamed to good temper.

Of Sorrell. Chap. 87.

For the pe-
stilence.

Conserua of
Sorrell

Sorrell is colde in the third degree and dry in the second. The leaues being sodden do lose the belly. In a time of pestilence, if one being fasting doe chew some of the leaues, and sucke downe some of the iuice, it marvellously preserueth from infection, as a new practiser called Guaynerius doth write: and I my selfe haue proued in my household, saith Master Eliot in his Castle of Health. Which practise proueth that greene Sauce is not onely good to procure appetite, but also wholesome otherwise against contagion. The sedes thereof brayed and drunke with Wine and Water, are very wholesome against the Collicke and fretting of the guttes. It stoppeth the laskie, and helpeth the stomacke annoyed with repletion. If any be grieved with heate of the stomacke or inflammation of the Liuer, they may easily make a good Conserua for that purpose in this manner. Take the leaues of Sorrell, wash them cleane, and wake off the water, or else tary vntill the water be dried cleane. Then beate them small in a Marble morter, if you haue it, if not

not in some other, and to euery ounce of Sozrell, put thre ounces of Sugar and incorporeate them well together putting in the Sugar by little and little, then put it in a glasse or gallipot and stop it close, and so keepe it for one yeare. After the same manner you may make Conserua of any other herbe.

How to
make Con-
serua of any
herbe.

Of Rose. Chap. 88.

Rose is colde in the first degree and dry in the second; somewhat binding, especially the white Rose. But the red is lesse cold and moze dry and binding, as for the Damaske and muske Rose it is hot and moyst withall. Beside the beautie and fragrant sauer of Roses, which is very consozttable to all the senses, of Rose leaues is made a Conserua, passing good to be vsed of Students, not onely to cole, but also to comfozt the principall parts of the bodie: namely the Head, Heart, Stomacke, Liver, Splene, Reines: It may be made thus. Take the buds of red Rose, somewhat before they be ready to spread out the red part of the leaues from the white, then take the red leaues, and beate them very small in a Stone Morter with a pestell of wood, or otherwise as you may conveniently, and to euery ounce of Roses put thre ounces of Sugar in the beating after the leaues be small, and beat al together vntil they be perfectly incorporeated, then put it in a glasse or gallipot, stoppe it close and set it in the Sunne for a season: so teacheth Iacobus Wickerus in all Conserues. It may be kept for a yeare or two. If Rose leaues also may be made a water of like operation to the Conserua, and may be drunke as other distilled waters either of it selfe, with Sugar, or mixed with Wine. The red Rose water pure without any other thing mingled, is most commended for wholesome- nesse, but the damaske Rose water is sweetest of smell. And the best way to distill Roses or any other flower or herbe,

Per. lib 5 ms.
cap. 3.

The vertues
of Conserua
Roses.

How to
make Con-
serua Roses.

Conserues
should be
sunned.

Red rose wa-
ter or da-
maske.

L. h. 1. Disf.
cap. 115.

A very sweete
washing wa-
ter.

Damaske
powder to
make sweete
water or to
flrow among
clothes.

A sweete wa-
ter good
chape.

herbe after Marth. is in a Stillatozie of glasse, set ouer a pot of boylng water, which they call *Bulneum Maria*, for those waters which be distilled in leade or brasse, receiue some sinatch of the mettall, and be not so wholsome for mens bodies. But our common maner of distilling in England is in Lead or Linne, and so we draw very good waters, which keepe their strength for a yere or two. And if any list to draw a very swete washing water, he may draw it as followeth. Take the buddes of red Roses, Spike flowers, & Carnation Giliflowers, or others, but most of the Roses, let them drie a day and a night, put to them an ounce of Cloues grosse beaten & so distill them: after that, sunne the water certaine daies close stopped. And if you will yet make it moze swete, take of muskie and cinet, of each a graine or moze, tye it in a fine linnen cloth by a thred, so that it may soke in the water, and so let it stand in the sunne for a time. Or else you may make a very swete water thus. Take of Cypresse rotes, of *Calamus aromaticus*, of Arris, of Cloues, of Stozar Calamite, of Benjamin, of each a quarter of an ounce: make them in powder, and when you will distill your Roses, fill your still with Rose leaues, and a few Spike flowers, and vpon the toppe throw some of your powders, and so distill them. These Rose cakes will be very swete to lay among clothes. And if you list you may hang muskie and Cinet in it, and sunne it, as I haue said before, for twenty or thirtie daies. And if you will not be at cost vpon spices, you may make a very swete water thus. Take Damaske Roses or red Roses, Spike flowers, Rosemarie Giliflowers, Spint, Haiozam, Baine, Bay leaues, of each a like, and distill them. Also Spike flowers distilled alone doe make a very swete water. These waters, I counsaile all Students that be able to haue, at the least some one of them, and to sprinkle themselues therewith sometimes, and to wash their temples, nostrilles, and beardes, for the sauour of swete waters and perfumes

doe

do greatly comfort the bzaine, and reuine the senses. But red rose water is not onely good to be drinke, but it is good also to wash the eyes. And if any student be dimmed of sight, he may make an excellent water for the eyes in this manner. Take three ounces of red rose water, one ounce of white wine, of Watia a dramme, of Aloes epaticke, of white Sugar candie, of each the waight of two pence, make all in powder and commix them together, let them setle in a glasse for two or three dayes, whereof droppe as much as needeth into the eyes: for it both cleares, cooles, and strengthen the sight, and helpeth all exulceration and rednesse proceeding of heate. And for such as haue a care to preserve their sight, as all good students haue, (so) if it standeth them upon they may make a water after the prescription of *Schola Sal.* as followeth: *Feniculus, Verbena, Rosa, & Chelidonia, Ruta,*
Ex istis fit aqua qua lumina reddidit acuta: 10

A good water for dimmednes of sight, or for any other impediment of the eyes.

Another good water for eyes

Take of fenell, of Clernen, of Roses, of Celandine, of Kew, of each of these five alike, gather them when they are ripe, cut those herbes short that belong, distill them and furnish the water, as before is said, and use now and then to wash your eyes therewith.

Of Purslane. Chap. 89.

Purslane is cold in the third degree and moist in the second. Choleraes are used to be eaten in Salers with Citroner, by themselves, or with Lettise in the Summer season. And surely very good for such as haue hot Stomaches: for it both mitigate the great heate of all the inward parts of the bodie, likewise of the head and eyes. Also it repelleth the rage of Venus: wherefore it is much to be used of students that will lawfully be unmarried. Being eaten, it helpeth the teeth that be set on edge with cold things. Some also preferre it in Salt or Wine, but so it heateth and purgeth the Stomache.

Against Venery.

Of Strawberie. Chap. 90.

The vertues
of Strawbe-
ries.

Strawberie
water where-
fore it is good

Strawberie is cold in the first degree, and drie in the second. The leaues and rootes are vsed in medicines, but the fruite is vsed to be eaten. And beside that it is verie pleasant in taste, it qualifieth the heate of the stomacke and Liver. In some places where they are plentiful, they vse to distill them, and draw a verie cooling water which is good to drinke for such as haue cholericke stomackes, or inflamed Livers, and brings dropped into the eyes helpeth the Itch, rednesse and inflammation of them, as I my selfe haue proued. They may be made in a Conserua, in like maner as I shall shew afterward of Barberries.

Of Popie. Chap. 91.

Lib. 4. Dist.
cap. 60.

For a stitch
or pleurisie.

To procure
sleepe.

Popie whereof be three kinds, white, red, and blacke, the red is wild, and groweth among cozne, the white and blacke are commonly in gardens. It is cold and drie in the first degree. The leaues of white Popie and blacke are vsed to be eaten, as appeareth by Dioscorid and Marth. yea the country folkes about Trident (as saith Marth.) take the leaues of wild Popie, at their first budding forth, and boyle them as they do other herbes, and eat them with butter and cheese. And one good experiment I learne out of Marth. in the same place, that the reu leaues of Popie which growe among Cozne, being dried and made in powder & given in drinke, should maruellously helpe a Pleurisie. And the women of Salerno, give their children the powder of white Popie taken with milke, to cause them to sleepe; it may also be giuen otherwise for the same purpose, as in Popiet drinke, or in algerie, or best of all in a Cawdle made of Almonds and hempseade.

Of Orpine. Chap. 92.

Orpine colerh in the third degree. It is proued good to heale a cut being poured and layd to. It is wonderfull to see how long this herbe will continue graine being hanged vp in the house, as I thinke through the abundant and firme moisture that is in it.

Of Burnet. Chap. 93.

Burnet is dye in the third degree, and colbe in the second. It is very astringent and partly roting, and therefore good to put in wine, to confirme the stomacke. And being bled in pottage it bindeth the bellie. And as Math. repository, I sayeth a laske, and other fluxes of the bellie, and repelleth cholerick vomits. And as he sayeth in the same place by the authoritie of Mathaeus Curtius, it is also very good for the plague. For which purpose I haue had some to distill the herbe, and to keepe the water all the year. Which thing may easily be done, for the herbe is very plentifull, and is commonly graine winter and summer.

Lib 4. Disf.

cap. 45.

Burnet good

for any flux

of man or

woman.

Burnet good

for the

plague.

Of Deylies. Chap. 94.

Deylies are of nature cold and moist, whether they be red or white, double or single, they be of like vertue. They are vsed to be given in potions, in fractures of the head, and depe wounds of the breast. And this experience I haue of them, that the iuyce of the leaues and rootes of Deylies being put into the nolethills, purgeth the brain: they are good to be bled in pottage, for Math. writeth: The greene herbe eaten in Salts looseth a costive belly: and so doth it being boyled with fat flesh.



Of Gourds, Melons, and Cucumbers,
which though they be fruits, yet because they
are commonly set in gardens be
here specified. Chap. 95.



Gourdes are cold and moist in the second
degre. Being eaten raw they be unplea-
sant in tast; and ill for the stomacke; and
almost never digested. Wherefore he that
will nades eat them, must boyle them,
roast them, or frye them. Every way they
be without saour or tast, & of their proper nature they
give to the body cold and moist nourishment, and that
very little; but by reason of the slipperiness of their sub-
stance, and because all meates which be moist of nature
be not binding, they lightly passe forth by the belly, and
being well ordered, they will be meately conuerted, if cor-
ruption in the stomacke do not prevent them.

Of Melons and Pepons. Chap. 96.

Melons and Pepons, commonly called Pumpions,
be cold and moist in the second degre; they be almost
of one kind, saving that the Melon is round like an apple;
and the innermost part thereof where the seeds are con-
tained, is used to be eaten. The Pepon is much greater
and somewhat long, and the inner part thereof is not to
be eaten. The vulgar people call both by the name of Pe-
lons, and they use to boyle them, and to eat them with fat
Beefe,

These, or drie them with butter, and to eate them with vinegar and pepper. They both are very cold and moist, and do make ill iuyce in the body, if they be not well digested, but the pepon much worse than the Melon. They do least hurt if they be eaten before meales. Albeit if Melons and Pepons be like the Chamelcon,

if they do find flame in the stomacke, they be turned into flame; if they finde choler, they be turned into choler. Notwithstanding, there is in them the vertue to cleanse and prouoke brine: and if any be troubled with heate of the Stomacke or Liuer, or Reines, with the Strangurie, they may take ripe Melons, and thzed them into small pices, and distill them, and salue the water for a month. An excellent water to coole the reines, and to helpe the stone.

then drinke thereof euerie morning tempered with a little Sugar, the quantitie of three or foure ounces, for the space of a moneth: for besides that, this water cōleth all the inward parts, it doth greatly helpe the stone, prouoketh brine and clenseth the kidnies.

Of Cucumbers. Chap. 97.

Cucumbers be likewise cold and moist in the second Degree, they are pared, sliced thinne and serued to the Table with Vineger and pepper in the Summer season, and eaten with Button, and proued to be cooling and comfortable to such as do laboure with their bodies, or haue hot and strong stomacks. But for stegmaticke and delicate persons which do no labo, they be vnto holsome, and engender a colde and thicke humour in the veines, which seldome or neuer is turned into good blood, and sometime byingeth in seauers. They are good to abate carnall lust. And the seedes aswell of cucumbers as of Melons and Gourds, being dried and made cleane from the huskes, are verie medicinable against sicknesses proceeding of heate; and the difficultie or lette in pissing, as Physicians proue daily in their practise.

Of

Of Nettle. Chap. 98.

After all garden herbes commonly vsed in Kitchin. I will speake somewhat of the Nettle, that Gardeners may vnderstand; what wrong they do in plucking it by for a worde, seeing it is so profitable to many purposes. Whether it be colde or hotte, may well be perceived by touching: for who so handleth it without some defence for his hand, shall feele that it is hotte in the third degree, and byre in the second, according as Auicē affirmeth. Canning Cookes at the Spring of the yeare when Nettles first bud forth, can make good pottage with them, especially with red Nettles, verie wholesome to cleanse the breast of fleame, to breake wind, to prouoke vyne, and to loose the belly. All which properties, with other mo, are briefly comprehended in *Schola Salerni*:

Nettle pottage.

Cap. 65.

1 *Agris dat somnum*; 2 *vomitum quoque tollit & vsum*,
3 *Compescit tussim veterem*; 4. *Colicisq; medetur*:
5 *Pellit Pulmonis frigus*, 6 *venisq; tumorem*.
7 *Omnibus & morbis sic subuenit articularum*.

Seuen properties of Nettles.

1 Nettles procure sleepe, 2 they take away vomite, 3 they helpe the Cough, 4 they are good for the Collicke. 5 they heate the Lites, 6 they aswage swelling of the bellie, 7 they are good for the Gowre, and ache of the ioyns.

Of Fruites. Chap. 99.

Now that I haue spoken sufficiently of garden herbes, it followeth that I entreake of fruites, which is the second parte of my deuision proposed before touching meates. For such is the prouidence of God toward mankind, that he hath not onely prouided corne and herbes for our sustenance, but also fruites, flesh and fish. Doubtless herbes and fruites were the first food that ever was appointed to man, as appeareth by the commaundement of God giuen to Adam. And from the time of Adam vntill

Herbes and fruites were the first meates of mankind.

fill after Noahs flood the vse of flesh and wine was altogether vnknowne : for befoze the flood, they did neither eate flesh nor drinke wine. But now by the chaunge of dyet of our progenitoze, there is caused in our bodies such alteration from the nature which was in man at the beginning, that now all herbes and fruites generally are noysfull to man, and do engender ill humours, and be oftentimes the cause of putrified fevers, if they be much & continually eaten. Notwithstanding, vnto them which haue abundance of choler : they be sometime convenient to repressse the flame, which procedes of choler. And some fruits, which be drypticke or binding in taste, eaten befoze meales they doe binde the bellie, but eaten after meales be rather laxatiue. Wherefoze it shall be expedient to write particularly of such fruites as be in common vse, declaring their noysfull qualities in decaying of nature, and how they may be vscd with least hurt.

Gen. 1. ver. 29.

Gen. 9. ver. 3.

The alteration
of mankind
touching
diet.

Of Apples. Chap. 100.

Of all fruites, Apples are most vscd among vs in England, and are cold & moist in the first degree, as M. Eliot alleageeth. Howbeit there is great difference in apples, as in some, so in taste : for some be swete, some be sowze, some bitter, some are harrish or rough tasted apples, some be of a mist temperature both swete and sowze, &c. The swete and bitter apples are enclining to heate, the sowze and harrish are cooling, and therefore good, where the stomacke is weake by distemperance of heate. But all apples generally are vnwholesome in the regiment of health, especially if they be eaten rawe, or befoze they be full ripe, or sone after they be gathered. For (as Auicenn saith) they hurt the sinewes, they breade winde in the second digestion, they make ill and corrupt blood. Wherefoze rawe Apples and Quadlings are by this rule reiected, though unruly people through

The difference
of
Apples.Raw Apples
and Quad-
lings.

How apples
may be eaten
with least
hurt.

A cold roasted
Apple what it
worketh.

*Lib. 2. de Ali.
fac. cap. 21.*

The English
use of eating
Apples pro-
duced by Galen.

The best way
to eat ap-
ples.

Apple tarts.

wanton appetite will not reſtraine them, and chiefly in youth, when (as it were) by a naturall affection they gra- dily couet them, as I haue knowen in my dayes many a ſweet boy for the deſire of Apples, to haue broken into other folkes orchardes. But Apples may be eaten with leaſt detriment, if they be gathered full ripe, and wel kept vntill the next winter, or the yeare following, & be eaten roſted, or baked, or ſtewed. For ſo they are right whol- ſome, and do confirme the ſtomack, and make good dige- ſtion moſt properly in a cholericke ſtomack: yea rawe Apples, if they be old, being eaten at night going to bed, without drincking to them, are found very commodious in ſuch as haue hot ſtomackes, or be diſtempered in heate and drie by drincking much wine, and are thought to quench the flame of Venus, according to that old Engliſh ſaying, He that will not a wiſe wed, muſt eate a colde apple when he goeth to bed, though ſome turne it to a contrarie purpoſe. And this experience I haue knowen, that a roſted apple ſuffered vntill it were cold, and then eaten laſt at night to bedward, hath loſed the belly, and is therefore good for ſuch as be commonly coſtiue. But what time is beſt to eate apples Galen declareth, ſay- ing: They muſt be taken after meate, and ſometime with bread to ſtrengthen the ſtomacke of them which haue ſmall appetite, and digeſt ſlowly, and be troubled with vomite, laſke or fluxe. Which ſaying is diligently to be noted, for this is a confirmation of our uſe in England, for the ſeruing of apples and other fruites laſt after meales. Howbeit we are wont to eate Carawaines or Biſkets, or ſome other kinde of Comfits, or ſaues toge- ther with apples, thereby to breake wind ingendred by them: and ſurely it is a very good way for ſtudents. The beſt apples that we haue in England are Pepins, Colſards, Denſans, Darlings, and ſuch other. They that will not eate apples, may yet eat apple tarts, which be very wholſome for cholericke ſtomacks if they be well made.

made. Who so will preserve apples long, must lay them in hony, so that one touch not another.

How to preserve apples along tyme.

Of Peares. Chap. 101.

Peaes are much of the nature of apples & of the same temperature, that is to say cold and moist in the first degree. The difference of Peares must be discerned by the taste, even as of Apples. For some are sweete, some soure, some both, some dryer, some more moist, &c. But they are heavier of digestion than apples. And all manner of fruites generally fill the blood with water, which boyleth up in the body as new wine both in the vessel, and so prepareth and causeth the blood to putrifie, and consequently bringeth in sickness. So Peares eaten raw make waterish and corrupt blood, and beside that, they engender winde, and so cause the Collicke. And therefore if any be so greedy of them, that makes they will eat raw Peares, it shall be good to drinke after them a draught of old wine of good savour, as Sacke or Canary wine. And this is the reason (as I thinke) of that saying which is commonly used, that Peares without wine are poison, that is to say, hurtfull to mans nature; as it is said in *Schola Salerni*.

How raw Peares may be eaten with least hurt.

Adde pyro porum, sine vino sunt pyra viris.

But if they be roasted, baked, or stewed, they are not wholesome. And eaten after meate being ripe and well gathered, they doe restrain and knit by the stomacke and fortifie digestion, which also is approved by *Schola Sal.*

Cap. 39.

Cum coquis antidotum pyra sunt, sed cruda venenum:

Cruda grauis stomachum, reliant pyra cocta grauium.

Peare baked, roasted, or stewed.

But to auoide all inconuenience that may growe by eating of peares, apples, and other fruits, Cordus giveth a very good caveat in this manner.

Si pyra non noceant, extra mundauntur et intra,

Mox immerge salis, projice foras.

That

How Peares
and other
fruite may be
eaten with-
out hurt.
Georg. lib. 1.

That Peares, may not hurt thee, take out the coares,
pare them, and salt them, and cast them out of dories.

The great Peares which Virgill nameth *Grana volu-*
ma. in English peare wardenes, may be longest preferred
and haue chiefly the alsoe aid vertues. As for other sorts
of peares, though they be moze pleasant in taste, yet they
are but *leuia* as Galen speaketh, that is to say, sommer
fruites.

Of Peaches. Chap. 102.

Lib. 1. cap. 37.

Lib. 2. de Ali.
facap. 19.

Peaches
should be ea-
ten before
meate.
Wine to be
drunke with
Peaches.

Peaches be cold in the first degree, and moist in the se-
cond. Dioscor. saith, that ripe peaches be wholesome,
both for the stomacke and belly. But they should be eaten
before meales as Galen sheweth, and not after meate (as
our manner is in England) for being eaten after meate,
they swimme aboue, and both corrupt themselves, and
also the other meates. But eaten before, they mollifie the
belly, and prouoke appetite, and qualifie the distempe-
rance of choler in the stomackes. And after peaches we
should drinke wine to helpe the coldnesse of them, as it is
in *Schola Salerni*.

Persica cum musto, vobis datur ordine iusto.

But for such as can rule themselves, and refraine their
appetite according to reason, it is best of all to forgo both
apples, peares and peaches, together with other things
which engender melancholy, and are vntwholesome for
sicke folke, and are chiefly contained in these verses fol-
lowing, taken out of *Schola Salerni*.

Ten manner
of things
which engen-
der melan-
choly.

*Persica, poma, pyra, & lac, caseus & caro salsa,
Et caro ceruina, & leporina, bouina, caprina,
Atra hec bile nocent, suntq. infirmis inimica.*

That is to say, Peaches, Apples, Peares, Milke, Cheese,
Salt meates, Venison, Hares flesh, Beefe, Goates flesh. All
these breede melancholy, and are vntwholesome for such as
be diseased.

Of Plummes Chap. 103.

Plummes are colde and moyst in the second degrē. Though there be diuerse sortes of Plummes both of the garden and field, and of sundry conlours: yet the Damaskins are counted most wholesome: and being eaten befoze meates, they cole a hot stomacke, and soften the belly, as it is in *Schola Salerni*.

Cap. 41.

Frigida sunt, laxant, multum prosunt tibi pruna.

The Damaskin plums are wont to be dyed and pzed Damaskins, serued as figs, and are called in English pynes. Howbeit the Latine word *Prunum* signifieth any kinde of plum: yea Bloss, and Bullase, which grow wilde. Our Damaskins in England be so small, and so sowze, that they will make no good pynes. But our pynes are brought from beyond the Sea. The best are called Damaskie pynes, because they grow in a cite of Syria called Damaskus, as Galen noteth, and are brought out of Syria to Venice, and from thence to other parts of Europe. The next in vertue to Damaskie Pynes, be Spanish Pynes. They are vsed diuerse waies in Physicke, as in Sirupes, Electuaries, Conserues, to lose the belly, and to auoide choler. But so; meates, though they nourish litle, they be chiefly vsed in Tartes, or stewed in water or in wine, and so, if they be eaten befoze meales, they dispose a man to the stole. I say befoze meales, because we are wont to eate them after meales. And some (as I haue knowen) being costius and vsing them after meales, purposely to make them soluble, haue misd of their purpose. Which errorr may be helpen by eating them befoze meate. For so sayeth Matthiolus speaking of Pynes stewed: Being eaten first, beside that they are pleasant, they loose the belly. Whose iudgement I my selfe follow, ing hauing a cholericke stomacke, and a costius belly, was wont sometime to bzeake my fast with a dish of Pynes

Wharprunes
are best.
Lib. 2. de ali.
fa. cap. 13.

Stewed
prunes should
be eaten be-
fore meate to
loose the
belly.

Sloes and
Bullase.

Plummes steeled, contrary to the vse of other men, who commonly eate them last. I haue wrytten the moze of Plummes, because it is so common a dish at Drsoz. As soz Sloes and Bullase, they are moze mete soz swine then men.

Of Cherries. Chap. 104.

Cherries
should be
eaten before
meales.
Cap. 40.

Cheries be cold and moist in the first degré. They be diuerse in tast and commonly of two colours, either blacke or redde. The red Cheries if they be soure or sharpe, be moze wholesome. And if they be eaten fresh and newly gathered, and fasting, or at the beginning of dinner, their nature is to scour the stomache, and to prouoke appetite; (as saith Arnoldus) vpon *Sabala Salerni*, whose authority I alledge, because peradventure it may seme strange to some, that I prescribe them to be eaten before dinner, whereas our common vse is to eate them after dinner. The vertues of cheries are byierly set downe in the same Chapter as followeth.

*Si Cerasum comedas, tibi confert grandia dona,
Expurgat stomachum, nucleus lapidem tibi tollit,
Hinc melior toto corpore sanguis inest.*

The vertues
of Cherries.

That is to say, Cherries purge the stomache, and the kernels of chery stones, eaten dry or made milke, bzeaketh the stone in the reines or bladder, and that which no fruite in a manner else doth, the substance or meate of cheries, engendzeth very good blood, and comforteth and fatteth the body. But yet let no student be too bold here, upon, to take any surfette of Cheries, as I haue knowen some doe, but alwaies to remember that golden lesson of Pythagoras. A measure is best in all things. And if you would eat Cheries or plummes, without all danger, then may you preserve them after this maner. Take a pint of
saire

faile running water, halfe a pint of rose water, halfe a pound of sugar, seth all together upon a soft fire of coales till the one halfe be consumed, then take it from the fire and when it leaveth boiling, put therein four Cherries or plummes; if they be Cherries, cut off halfe the stalkes, and let them steepe in the same water as long as the sugar hath againe on the fire and doe it in the like water till they be soft, the space of an houre, if more be put into it some cleane hysses, and when it is ready, keepe it in a glasse by gallipot; the stronger the steepe is with sugar, the better it will continue: Some put to the steepe, Cinamon, Wanders, Spinauges, Cloves, and a little Ginger: soothe them with halfe a pound of muske breaking: and it is used, if you have no other it is, rather than any other.

Of Quintes. Chap. xij.

Quintes be cold in the first degree, and drie in the beginning of the second. They are not used to be eaten raw, for so they are both unpleasant and unwholesome. And in my judgement no better for a student of stomacke, then raw Bees, and hysses, or raw, or baked, and eaten after meales; they close and staye the stomacks together and helpe digestion, and mollifie the belly, if they be abundantly taken. For this is Galen his rule. They which have a weake stomacke, when they take any thing last after meales, which is binding, staye the belly, and helpe digestion. And on this point, commonly weake stomacks, may (if they be constant) ease themselves, by eating after meales something which both binde and restraine the stomacke, as Galen telleth of one Protas a Rhetorician, on whom the like practise was proposed. But Quintes may be otherwise used very wholesomely, as being mixed in confectio, or preserved in a rube cordite, or made in marinalabe. And because the making of marinalabe is a pretty conceite, and may please

How to make
marmalade of
Quinces.

happes delight some painefull student that will be his
owne Apothecary, partly to spare cost, and partly to be
sure that it be rightly made, I will hereset it downe as
plainely as I can. Pour Quinces bring full ripe and
very yellow, first pare them and take out the cores, then
sethe them untill they be tender enough. That done, beate
them small in a wooden mortar, then with some of the
liquor wherein they were sodden, draw them through a
Sieve as your Inocle doe. A Mart, then let it oute the
fire to sethe softly, and in soething. Grow in by little and
little white Sugar made in powder the weight of the
Quinces or more, as your tast shall tell you, stir it con-
tinually, and put thereto some pure Rose water or Da-
maske water, let it sethe on heighth, untill it be well sod-
den. Which thing ye may know by taking some of it
upon a knife, and letting it cole. For if it be stiffe, then
take it off and bore it, while it is warme, and set it in a
warne and drie aire. And if you will not hate your mar-
malade so binding, you may put some ripe Apples of good
verdure among your Quintes, when you boyle them
with Sugar. The Apples must first be sodden or roasted,
and then drawn through a course boulder, as a Mart. Af-
ter the same manner you may make marmalade of Yellow-
dents, Peaches, Apples, Peblark, Cherries, Strawberies,
pea of Prunes or Damaskes, or other plummies. First to
boyle them upon a soft fire with a little faire water, till
they be soft, then to draw them as ye doe a Mart, after to
boyle them againe with sufficient Sugar, to bathe them
with swete water and bore them.

To make any
kind of mar-
malades.

Of Grapes. Chap. 106.

Grapes be diverse in tast, and so are they in quality,
For some grapes are cold and moist, & sweet grapes
are hotte and moist. The like is to be said of other fruits.
All Grapes if they be eaten newly gathered doe trouble
the

the belly, and all the stomacke long winds: But if they be kept tyme or thre daies after they be gathered, till the huske be somewhat allwaged, they growe up the better and are lesse sarative: neither do they inflame so much as saith Arnoldus. Ripe Grapes and sweet pomegranates, and make one fat, as Galen p^roueth by experience of those which keep vineyards, who leaving tyme or thre moneths upon grapes and figs chieflie broken & very good. But the best so gotten some weareth away againe, because it is not firme and fast, but loose and drye: which And. Schid. saith. Ripe Grapes that be sweete for one of the best things that nourish and make fatter. And well I wote, that who so eateth many of them, they will make him fat with an ill. You know what I mean: Grapes be best so sweete after meate as other fruits: but Arnoldus saith upon the same Chapter, that if they be eaten upon a full stomacke, they both be corrupted in the stomacke, and they corrupt other meate.

Lib. 2. de ali.

sa. cap. 9.

Cap. 9.

Grapes make one fat with an R.

Of Raysons. Chap. 107.

OF Grapes dried through the heate of the Sun, are made Raysons, which be therefore named in Latine *uva passe*, and they be hotte in the first degree, and moist in the second. Among vs in England they be of two sortes, that is to say, great Raysons and small Raysons, otherwise called Cozans. The greatest sort are called Raysons of the sunne, the other are commonly to be had, and be much used in meates; and for that good cause, for beside their pleasantness in taste, they doe make the stomacke firme and strong, and doe prouoke appetite, and doe continue wakefull being eaten before meates. But some question is made of Raysons, whether they be binding or loosing; which Galen himselfe doth answer, where he saith, that Raysons without kernels do open the breast and nury, but eaten with the stones they binde.

Whether Raysons be binding or loosing.

Lib. 7. & 8. de
com. med.

Lib. 5. Dif.
cap. 4.

Raisons by
nature are
good for the
Liver.

Lib. 7. de comp.
medi.

Cap. 42.

binde. Whose opinion Marth. confirmeth in these words:
Raisons without kinnelles being so by nature, or made to
by Art, if they be sweete, they loose the belly, & wherefore
they are good for stuffing of the breast, for the cough,
harknesses, and for grieces of the reynes and bladder. Be-
side this, Raisons are especially good for the liver, and as
it were by nature appropriated to that part. And they con-
vert raw humours and with stand putrefaction, as Galen
writeth, and for this purpose they may well be eaten sa-
ving, the stones being first taken out. And for curing of
rattiness of the stomache, after Eliot by his owne re-
port neuer found any thing better, than fine rubarbe
chewen with Raisons of Corans: yet Raisons of Corans
by the iudgement of Arnoldus, doe cause oppilations of
the spleene, though they be good for the bowels and reines,
and so saith *Schola Salerni*. *Passula non plenit, nisi vales, & bougarani*.

But Rubarbe may be better eaten as I thinke with
great Raisons. After the stones be taken out, putting
thereto a little Ginger, after which manner I was wont to
vie Aloes.

Of Figges. Chap. 108.

Figges, if they be new, are hot and moist, if they be
old, they be hotter in the first degree, and dry in the se-
cond, if they be ripe they doe least harme of any fruites,
or almost none. Yet being much eaten, they make ill
bloud, whereof vice are engendered. By reason of their
sweetnesse, they annoy the liver, and spleene inflamed,
and they fill the belly with wind, but by their quicke
passage the winds be soon dissolved. In *Schola Salerni*, are
set forth two operations of figges, as followeth.

Cap. 43.

351.11

Vermiculor

Vermiculos veneremq, facit, sed cui libet obstat.

That is to say, figges breede lice, and stirre vp carnall lust, if they be much eaten.

After Auicen, figges are best eaten fasting with nuts or almonds, for so they breed better iuice in the body, and open and prepare the way for meate. And he more commendeth the eating of them with Nuttes than with almonds. But our vse is to eate figges and almonds together, which (in my iudgement) is better. For so they may better cleanse the breast and lungs, which is a speciall vertue that figs haue. And though we eat them commonly after other meates, or vpon fasting daies for want of other meates, yet as it appeareth by Galen, Physicians were wont to giue them before meate, with ginger or pepper, or powder of time, or Veniroyall, to such as had oppilations of the liuer or spleen, or had any hard congealed matter in the inner parts of the body, or any distillations or reumes falling into the breast and stomach, for in all these cases figges doe profite much, beside that they make the belly soluble, and doe cleanse the reins of the backe. And one easie medicine I will set downe for the comfort of such Students, as be short winded, taken out of Marth. Two or three figges, steeped all night in Aqua vitæ, helpe such as be short winded, if they bee eaten in a morning fasting. Also in Schola Salerni it is shewed, that a plaister made of figges first sodden in water, and a little vinegar, and after beaten small in a morter, are good for the swines euill, for kirkelles, for swellings, as appeareth in the verses following:

*Lib. 2. de a'i.
fa cap. 8.
Figges to be
eaten before
meales.*

*Li. 3. Dios.
ca. 146.
For a cough.
Cap. 43.*

*For swelling
in the necke.*

Scrofa, tumor, glandes siccæ cataplasmate cedunt.

Of Almondes Chap. 109.

Almondes be hotte and moist in the first degree. They doe extenuate and cleanse without binding. Wherefore

Bitter Al-
monds.

Almond
milke how to
be made.
Cawdels of
Almonds.
Almond
butter.

To blanch
Almonds.

Diuersē sorts
of Almond
milke.

forē they purge the brest and lungs, and be good to be eaten with figges, of such as be short winded. As for bitter almonds I omit, because they are not to be eaten, though in medicines they be of great vertue. Of sweet Almonds is made by skill of Cookes, Almond milke, a very temperate meate in hot diseases. Also cawdels of Almonds, both comfortable to the principall parts of the body, and procuring sleepe. Also Almond butter very delicate and good for a stuffed breast. The making of which things, I referre to cunning Cookes, or to the learned Physitian, who is or ought to be a perfect Cooke in many pointes. Yet because all students be not of ability to haue a Cooke, or a Physitian at their pleasure, I will set downe an easie way, which I was wont to vse my selfe in making of Almond Milke. Take a pottle of faire water, boyle in it two handfulls of Violet leaues, or if you list, one handfull of Violets and another of Strawberry leaues, or the like quantity of Endiue and Succory, or other cooling herbes, take also an ounce of good licorice, cut in thinne slices: if you would make it for steame, let the herbes and licorice boile in the water leysurely, vntill halfe be wasted, then straine it, and let the liquour cole. Then take a quarter of a pound of Almondes, and blanch them, that is to say, put them into water boyling hot, and let them steape therein a while, then get off the huskes as you shal see; that done, poune them small in a morter of marble (if you haue it) vntill they were moist, then put the Almonds into the liquour and stirre and blende both together with a sponē, after that draw the liquour and all throught a streiner, pressing the Almondes well with the backe of a sponē. And of that which is strained, when you will occupie more or lesse, you may put in sugar and set it ouer the fire vntill it boile, then take it off and vse it as please you. Some draw their almonds after they be blanched and strained, with faire water onely, making it neither too thicke nor too thinne, which way also

also is good: oꝛ to drinke them with any distilled water, as Rose water, Endiue, oꝛ Succory water. As foꝛ almond cawdels are made with ale streined with almonds blanched and brayed as befoꝛe, then lightly boyled and spiced with Nutmeg and Sugar, as befoꝛe is said, oꝛ otherwise as pleaseſt the party. *To make Almond butter See in the End of this Book.*

Cawdels of Almonds how they be made.

Of Dates. Chap. 110.

Dates new gathered are hotte and moiſt in the firſt degree, but if they be olde, they be hotte and dry in the firſt degree. Dates being much eaten and not well digeſted, annoy the head, and cauſe gnawing in the ſtomack, and make groſſe iuice, and ſometime cauſe obſtructions oꝛ ſtoppings in the liuer and ſplene: wherefoꝛe they are not wholeſome foꝛ Students. Yet they are commonly uſed at delicate feaſtes, to ſet ſomewhat other meates, and are counted reſtoꝛative. But their chiefeſt vertue is, that if they be well digeſted, and temperately uſed, they nourish and make the fleſh firme, and binde the belly. And foꝛ this laſt propertie, they are much uſed in medicines, when it is requiſite to bind and reſtrain, and ſo ſaith Dioſcor. Decoction of Dates being drunke or gargarized, doth greatly binde. Good therefore in any laſke oꝛ waſt in man oꝛ woman. And foꝛ that purpoſe they may be uſed, ſodden in Milk oꝛ in Muſcadine. *See* the very ſtones of Dates being beaten to powder, and uſed together with *Sanguis Draconis*, in *Haſpis* oꝛ red Wine, is paſſing good in the ſaid caſes, as by experience I haue often proued.

Galen. Lib. 2. de Ali. fac. cap. 26.

Lib 1. cap. 126.

For any laſke or waſt.

Of Pomegranates. Chap. 111.

Pomegranates be of good iuice and profitable to the ſtomack, eſpecially they which are ſwaete. But in hot fevers,

feuers, they that are sowze be more expcibent and wholesome, for then the swate doe incend heate, and pusse by the stomacke. They are found by experience to be very comfoztable and restozative in long sicknesse, and especially they are good in any consumption or fluxe.

Lib. 8 Simp.

A good medicine for a laske.

Lib. 1. Dios. cap. 127.

For a waist in a man or woman.

Because as Galen sayeth, all Pomegranates are binding. In so much that the very pill of a Pomegranate, being made into powder and drunke in red wine or Rayns, together with a little Cinnamon, is a singular remedie for any laske or fluxe, as I have often proued. Yet Marthiolus prescribeth the whole Pomegranate to be used as followeth. Pomegranate being put whole into an earthen pot, and close couered, baked in an oven, after that beaten to powder, and drunke in red Wine, is a present remedie for a laske or fluxe, if halfe a dramme be taken at a time. And as for the kirknelles of sowze Pomegranates, he wryteth in the same place, that the stones of them being made in powder, the quantitie of an ounce with a dramme of frankencense, helpeth any fluxe of the belly, if two drammes thereof be taken dayly in redde Rose water.

Of Medlars. Chap. 112.

Medlars are colde and dry in the second degre, they streine or binde the stomacke, and therefore they are good after meales, especially for such as be ouer laxative, being much eaten they engender melancholy, and be rather meate than medicine, as Galen saith. Yet of the stones or kirknels of Medlars, may be made a very good medicine for the stone, as Matth. wryteth. The stones of Medlars made in powder, driueth out the stone of the reines, if you take a spoonefull thereof in white Wine, wherein the rootes of Persely haue beene boyled.

Lib. 2. de Ali. fa. cap. 25.

Lib. 1. Dios. cap. 133.

A good medicine for the stone.

Of

Of Services. Chap. 113. In eating and drinking they are much of the nature of Pedlars, causing that they are not so binding. Yet they are more pleasant in eating. They are like wine to be eaten after meate, to constraîne and close vp the stomache. They are plentiful about Oxford. They be eaten to binde the belly, as saith Dioscorides.

Lib. 1. cap. 136.

Of Barberies. Chap. 114.

Barberies are cold and moist in the second degre. Because of their softnesse they are not vsed to be eaten alone, but made in Conserua, or else put in other meates. Conserua of Barberies is very good for a hotte stomache, or a hot liver, to procure appetite, to restraine vomit, as I haue often proued in hotte diseases. It may be made in this manner: Take of Barberies a pinte full, cleane washed and picked from the stalkes, let them leysurely in a quart of water, or more, untill they be soft, then poyne out the water, & draine them through a strainer, as you do pines, then take all that is drained and put to it three times so much sugar, and let them sethe together untill the Sugar be incorporate with the Barberies, then take it off and put it in a glasse or galipot; Also this experiment I will disclose in the behalfe of Studentes; that the inner rinde of bark of Berbery tree, being laid in Ale or white wine close covered and drunke the next morning after, is a sufficient medicine to cure the yellow jaundise; if it be vsed foure or five times taking it at morning, abstaining two houres after it. And if any list to preserve Barberies whole, for a banquetting dish, they must be vsed as I haue declared before of Cherries. And if you would keepe them all the yeare for saluting of other meates, then take them

The vertues of conserua of barbaries, and how it is to be made.

For the yellow jaundise.

How to keepe
Barberies all
the yere.

and picke the leaues cleane from them, and put them in a pottle of earth, and fill the pot full of veruice, or couer them ouer with salt, and take them out as you shall occupy them.

Of Oliues. Chap. 115.

Oliues if they be ripe are temperatly hot, they which be grēne are cold and drye. They are brought into England from Spaine being preserved in salt liquoz and are vfed as a sauce, and so they do not onely stir vp appetite, but also strengthen the stomacke, and being eaten with vineger they lōse the belly. Of Oliues are made our sallet oile, and that which is commonly called oile Oliue, the mother or ground of many other oyles, and is most properly called by the name of oile, as Galen writeth, wherewith, as Marthiolus reporteth, may be made a very good medicine to ease the paine of the backe and stone. Which I will recite for the behalfe of Students. Oyle Oliue, being drunke with little quantitie of Malmesey, or receiued in a clyster, doth ease the paine of the chollicke and stone maruellously. And this commoditie I note in this medicine, that it may be receiued at both endes, or the one or the other, as best shall like my brother. The sallet oile which is indeede the purest oile oliue, is wholesome to be eaten with sops of white bread, & is like in operation to butter, yet some deale stronger in lasing. And this purpose I haue of it, that if you would procure an easie vomit, and without all danger, to cleanse the stomacke and inward parts, take but foure spoonfulls of sacke or white wine, and as many of sallet oile, and mixe both together and warme it, and drinke it, and you shall haue the effect.

Lib 6. Simp.
Lib. 3. Disp.
cap. 31.

A good medicine for
the chollicke
and stone.
Sallet oile, and
the operation
thercof.

Sacke & Sallet
oile to procure
a vomit.

Of Oranges. Chap. 116.

Oranges are not wholly of one temperature, for the rinde is hot in the first degree, and dry in the second, the

the iuice of them is colde in the second degree and dry in the first. They are colder and hotter as they are in soluenesse or sweetnesse. For the soluer the iuice is, the colder it is, and the sweeter, the more hotter. With the iuice of Oranges is made a sirupe, and a conserua very good and comfortable in hot fevers, and so; one that hath a hot stomacke. Also with the iuice, putting to a little powder of Spints, Sugar, and Cinnamon, may be made a very good sauce for a weake stomack to procure appetite. The rindes are preferred condits in Sugar, and so are the flowers of the Orange tree. Either of them being taken in a little quantity, do greatly comfort a feeble stomacke. The substance of the orange is used to be eaten raw with roasted flesh, as a sauce; yet Marth. doth not commend it, because raw things be not easily digested, and breede ill iuice. But Lady Gula hath not only commended them to be eaten with meats, but also deuised a banquetting dish to be made with sliced Oranges, and Sugar cast vpon them.


*Lib. 1. Disf.
cap. 131.*

Of Limons. Chap. 117

Lemons are like in nature to Oranges, saying that as they are soluer, so are they colder. Neither is the pill of them bitter as the pill of an Orange, but may be eaten together with the substance, though it be of harder digestion. With the iuice is made both sirupe and conserua, and the whole Limon is preferred condit with Sugar. Yea the iuice of a Limon is very good against the stone, so; saith Matthiolus. The iuice of Limons drunke in white wine, drieth out the stone wonderfully. Wherefore a cup of Rhenish or White wine, with a Limon sliced and sugary, is a pleasant medicine next a mans heart in a morning. And I would every good Student might be part to this in a while.

*Lib. 1. Disf.
cap. 131.*

An easie medicine for the stone.

Of


Of Hasill Nuts and Filberds. Chap. 119.

Hasill Nuts
be very vn-
wholesome.

Hasill Nuts be hot and drye in the first degree, they be hard of digestion, they fill the stomacke and belly with winde, they encline one to hoarsnes, and as experience pprooeth, they stuffe the breast full of steame and cause a cough. Wherefore I advise all Students not to vse them much; especially after they be drye, for the drye Nuts are worse then the new and mayn, because they are moze drie and oylie; by reason whereof they turne some to choler, and engender head ake. Yet if any be come of a Squirrels kinde, and loneth well to eate old Nuts, let him eate Rapsons together with them. For Rapsons through their moisture will qualifie the drynesse of the Nuts; as *Schola Salerni* teacheth; *alind quod si vultis comedere hasil nux, comedere rapsonem cum illis, et non eritis nocui.*

Cap. 42.

Cap. 38.

Yet in an other place drye Nuts are commended to be eaten after fish in stode of chole, saying: *Post pisces, nuxes, post carnes caseus adsit.*

Post pisces, nuxes, post carnes caseus adsit.

After fish Nuts, after flesh Chees; of old we graue an example, saying: *Post pisces, nuxes, post carnes caseus adsit.* Betwixt Nuts, by reason of their drynesse, let the engendring of steame that is wont to come of fish, be kept other wise Nuts are vncommended as in the verse following: *Vnica nux prodest, nocet aliter a seorsim mori est.*

Meaning that the Nutmeg is wholesome, the Hasill Nut hurtfull, and the Nut which the Arabians call *Nux Metel* is venemous. Filberds are of much like nature; saying that they are moze pleasant in eating, longer in

Filberds.

in soyme, thinner in shale, and sooner ripe. Marth. setteth *Lib. 1. Disf.*
 downe a medicine to be made of nut shales in this man- *cap. 142.*
 ner: Nut shales being made in powder, and two drammes *A medicine*
 thereof being drunke in red wine, doth stay a laske, *of nutshales,*
for a laske.

Of Wallenutes. Chap. 128.

WAllenuts be hot and drie in the second degré. If
 the pilles be taken off, they are thought to be
 good for the stomacke, and somewhat loosing the belly, and
 mixt with Sugar, they doe nourish temperately. They
 are reckoned in *Scho. Sal.* for one of those fire things *cap. 13.*
 which are good against poyson.

Allia, Ruta, Pyra, & Raphanus cum Theriaca Nux,

Hac sunt antidotum contra mortale venenum.

That is to say, Garlicke, Rue, Peares, Radish, Treacle,
 Walnuts, are good against poyson.

And true it is, that Dye Walnuts, and Kewe, & Figs *King Mithri-*
 and salt, were king Mithridates medicine against venim, *dates medi-*
 which after he had long used, when he thought to dispatch *cine against*
 himselfe with poyson, he could not. And no maruell, for *poyson.*

the water of greene Walnuts taken about Midsummer,
 being drunke two or three ounces, coyleth and resisteth
 the pestilence. And the water of the better huskes of wal- *A sure medi-*
 nuts being not rotten, distilled in September, is given *cine against*
 redinke against the pestilence with a litle vinegar as a *the pestilence*
 certaine experiment. *taken out of*
Euonymus.

Of Chestnuts. Chap. 129.

Chestnuts are commended of Galen of all wild fruits, *Lib. 2 de Ali-*
 to yeelde the best nourishment. Yet elsewhere he *fa. cap. 38.*
 saith, that whether they be roasted, fried or boyled, they be
 hurtfull: but much more if they be eaten raw. But if
 any man desire to eat them, let him first picke them
 through the huske with a knife, and then roast them vnder
 the

the embers of hote ashes. And if they be eaten with honie fasting, they will helpe a man of the cough. But their chiefe force is in binding the belly. For so saith Maithio. Chestnuts doe greatly binde, both the fluxe of the stomacke, and belly, especially if they be eaten dry: they are good also for spitting of blood. Acornes of an Oke-tree are like in operation, which being likewise roasted under ashes, and eaten, will sone stay the laske, as I haue learned of an olde woman, which therewith did great cures in the fluxe.

*Li. 1. Disf.
ca. 121.*

For a laske
or fluxe.

Of Spices, which because they are for the most part fruits of certaine trees growing out of this realme, and much vsed in meate and drinke among vs, I haue here annexed to the treatise of fruites.

Of Pepper. Chap. 122.

*Cap. 75.
Three sorts
of Pepper.
Lib. 8. Simp*

PEPPER after Arnoldus vpon *Schola Salerni*, is hot and dry in the fourth degree. There be three sorts of pepper, that is, blacke, white, and long Pepper, all growing vpon a tree, as Galen reporteth. And that is white Pepper which is gathered very greene and moist. And that long Pepper, which is a little dried, but not perfectly ripe. And that blacke Pepper which is gathered full ripe. But the Spaniards and Portugals which haue travelled the East and West Indies, report the blacke pepper to grow vpon long Bulbes, and the long Pepper to be the blossoms of a certaine tree, much like those blossomes which the Vassall trees bring forth at the fall of their leaues. But the operation of all sorts of Pepper differ little, though the white Pepper be the best for the stomacke, as Galen reporteth: for all kinds of Pepper generally do heat the body, contrary to the vulgar opinion, which is, that Pepper is cold in operation. But who so receiveth it into the body, shall feele it hote in operation, for through the heat and drynesse that it hath, it dissolmeth cranie and whinde, it helpeth

*Lib. 4. de
Sa. Turm.*

The vulgar
opinion of
Pepper dis-
proued.

helpeth digestion, expulseth vyine, and auaieth againſt diſeaſes of the beſt proceeding of colde. All which properties are chiefly and pithily ſet forth in *Schola Salerni*.

Quod piper eſt nigrum non eſt diſſoluere pigrum.

Phlegma purgabit, digeſt manq, iſmabit.

Lancopiper ſtomacho prodeſt, tuſſiq, doloriq,

Vile, praeniet motum febricq, rigorem.

In which verſes the chiefe commendation is given to the white Pepper, and that it hath ſixe vertues. Firſt to comfort the ſtomack. Secondly to helpe the cough. Thirdly, to helpe the chollicke or any paine coming of wind. Fourthly, to withſtand the cauſes of a colde feuer being giuen befoze the fit. Fifthly to eaſe the ſhaking of feuers. All which properties notwithstanding may be aſcribed to the other kinds of Pepper. For which cauſes there is an excellent confection made of all theſe Peppers, and is therefore called *Diatrion piperion*, paſſing good for a colde piperion. and windy ſtomack, and may be taken at any time of the day. And ſuch as haue not that confection, may take a ſeu coznes of blacke pepper groſſe beaten, in a draught of Ale ſalling, or take a little of the powder of any of the theſe ſozts together with meate, for nothing is better for wind and ſleame.

Of Cloues. Chap. 123.

Cloues are hotte and dry almoſt in the third degree. They haue vertue to comfort the ſinewes, alſo to conſume and diſſolue ſuperfluous humours, they are good for the ſtomack, liver and heart, they helpe digestion, and ſlay a laſke. And being ſodden whole in milke, or made in powder, and ſo taken in milke, they comfort the debilitie of nature, and ſtirre up Venus. Beſides this, they are ſundry waies uſed, both in meates and

and medicines, & do giue a sweet sauor to distilled waters & powder, no spice is of moze force. They are the fruite of a certaine tree growing in the East Indies.

Of Maces. Chap. 124.

Maces be hote in the second degré, and are drie in the third. They are founde growing close about the Nutmegge, couering it as it were an huske, they are to the stomacke verie commodious and restoratiue, bring in meates. And so; this purpose they are boyled whole in brothes or coleises, or milke. Beside that, they be verie good to be drunke against spitting of blood, and bloudie fluxes, and excessive Laies and the Collicke.

Of Nutmegges. Chap. 125.

Nutmegges be hot & drie in the second degré. They are the fruites of a tree in India, like vnto the Peach tree, they strengthen the stomacke and Liuer, they abate the Splene, they prouoke vrine, they stay the Lasse, and breake wind. And that which is best for Students, they make the mouth to sauor well, they comfort the vraine, the sight, the liuer, the splene, and specially the mouth of the stomack. For as I haue proued in many that had weake heades, being taken last at night in a Catuall of Almonds or Hempseede, they procure sleepe. And in my iudgement it is the best spice for Students of al other. And I would aduise them to graie often of it into their drink, and if they can get Nutmegges conbide, which must be had of the apothecaries, that they would haue alwayes by them halfe a pound or moze to take at their pleasure.

Nutmegges
is the best
spice for
Students.

Lib. 4. de. fa. in-
cu.

Of Ginger. Chap. 126.

Ginger is hotte in the second degré, and drie in the first. It is the root of a certaine herbe, as Galen wri-
teth

teeth. It heateth the stomache, and helpeth digestion, and it is good for the sight. For this experience I haue of ginger, that a peny-waight thereof together with three peny-waight of white Sugar, both made very small in powder and serced through a lincorne cloth, and put into the eye, hath within short time wone away a steame growne over the eye. Also with two ounces of sugar, a quarter of an ounce of ginger, and halfe a quarter of an ounce of Cinnamon, all beaten small into powder, you may make a very good blanch powder, to strewe vpon rosted apples, quinces, or wardens, or to sauce a henne. But the ginger which is called Crane-ginger, or ginger condite, is better for students: for being well made, if it be eaten in the morning fasting, it comforteth much the stomache and head, and quickeneth remembrance, and is very good for the cough.

A certaine
experiment
to take away
a steame or
pearle from
the eye.

Blanch pow-
der
Greene Gin-
ger.

Of Cinnamon. Chap. 127.

Cinnamon is hot and drie in the third degree. That which we haue is the barke or rinde of a certaine tree growing in the Indies, and is the right Cassia, as Mattheus Lib. 1. Disc. thinketh. The vse thereof is great as well in meates as in medicines, and found to be very comfortable to the stomache, and principall parts of the body, insomuch that I haue read in an olde Authoꝝ of Physicke, this matter following.

Lib. 1. Disc.
cap. 13.

Cum moriatur homo, qui sumit de Cinnamomo?

There is made a water with Cinnamon very good for many purposes in this manner. Take a pound of good Cinnamon and brate it grosse, then take a pottle of perfect Rose water and as much of good wine, sacke or canary wine, or else take a gallond of the wine onely without rose water, steape all together close covered in some cleane vessell the space of foure and twentie houres, then still it in a limbeck. You may keepe of that which cometh first if

An excellent
Cinnamon
water.

if you list by it selfe about a pinte, for the later will be weaker. Some put a pound of sugar Candy to steepe with the Cinnamon, and so they make it very pleasant. And I haue proued the best way to be, take a gallon of sacke, a pound of Cinnamon grosse beaten, and a pound of Sugar Candy, and to steepe all together and so distill them. This water hath innumerable vertues, but especially to restore and preserve the debility of nature. And as Matth. saith in the Chapter aforesaid, It helpeth & strengthneth the liver, the spleene, the braine and sinewes. Wherefore I reckon it a great treasure for a Student to haue by him in his closet to take now and then a sponesfull.

Of Graines. Chap. 128.

Graines are hotte and drye in the third degree. They are good for a cold stomacke, and are much like in operation to Pepper. Olde folkes vse them oft in their drinke, either for some speciall propriety, or else because they are better cheape than other spices. Dodon. Boord in his Dietarie saith it is a good spice for women.

Of Sugar. Chap. 129.

Vnto this treatise of spices, Sugar may be added, because it is commonly ioyned with spices, both in meates and medicines. It is the iuice of certaine Canes, or Reedes, which growe most plentifully in the Ilandes of Spedera, Sicilia, Cypus, Rhodus, and Candy. It is made by Art in boyling of the Canes, much like as they make their white salt at the Witches in Cheshire. Sugar is not so swete as hony, nor so hotte, and therefore causeth not so great thirst. It may be giuen in Agues as Galen affirmeth, because it doth not enflame the body as hony doth. And this I can say of experience, that Sugar agreeth with all ages and all complexions, but hony contrari-

*Ioh. 8. cap. 4.
Math. meden.
Sugar and
hony com-
pared toge-
ther in whol-
somnesse.*

contrariwise annoieth many, especially those that be cholericke or full of winde in their bodies : yet I grant that hony is very wholesome to some, especially our English hony if it be pure and vnmixt, so; in my iudgement it is comparable with hony of Athens, which was in Galens time most commended. And hony is the more wholesome, if it be clarified : that is to say, a little water being put to it, gently boyled, and scummed while any froth ariseth. For by this meanes (as Galen sheweth) wee shall take away the tartnesse of hony, and make it more fit for concoction. And if you would know by what way hony is wholesome and for whom not wholesome, Galen in the end of the fourth Chapter declareth in these words: It is good for old folks, and for such as be of cold complexion, but in lusty youth, and in them which be hotte of nature, it turneth into choler. And this is the reason why hony agreeth with some natures, and not with others. Wherefore Sugar is generally more wholesome then hony is. And although it be not so strong in operation against steame as hony, yet it purgeth steame well. And for that purpose, some vse to drinke white Sugar and water byewed together, and thereby haue found great ease. And if a branch or two of Rosemary be put to it in byewing, it will be much the better. Yet white Sugar is not so good for steame, as that which is called Sugar Candy, whether it be white or browne, for both sortes are exceeding good in this case. And the Ginger which is named Ginger Condit, is passing good both for to digest steame, and to comfort the stomacke and head, and is to be vsed of Students that be much troubled with steame.

How to clarify hony.

Lib. 3. de diet.

For whom

hony is

wholesome

and for

whom not

wholesome.

Sugar and wa-

ter, good to

clear the

breast, and

stomacke of

steame.

Sugar Candy.

Ginger Con-

dit.

Of Biese. Chap. 103.

Now that I haue spoken sufficiently of cozne, herbes and frutes, it remaineth that I prosecute the third and

Biese & the
commoditie
thereof.

Lib. 3. de Ali.
fa. cap. 1.
Biese is a
melancholy
meate.

Par. 4. de di. tu.
vnuersaliu
cap. 7.

Great diffe-
rence of
Biese.

and last part of my diuision befoze set downe, which is touching liuing and sensible creatures, and their partes pertaining to diet. And because Biese of all flesh is most vsuall among English men, I will first entreat thereof. I need not to shew how plentifull it is thzough-out this land befoze all other countries, and how necessarie it is both by sea, fo: the victualling of Shippes: and by land fo: god houlekeping, insomuch that no man of honour, o: worshippe can be said to haue god pzouision fo: hospitalitie, vnlesse there be god store of Biese in readinesse. And how well it doth agree with the nature of Englishmen, the common consent of all our nation doth sufficiently pzoue. Pea that it bringeth moze strong nourishment than other meates, may plainly be perceined, by the difference of strength in those that commonly feed of Biese, and them that are fedde with other fine meates. Notwithstanding, Galen affirmeth that Biese maketh grosse bloud, and engendzeth melancholy, especially if it be much eaten, and if such as do eate of it be of melancholy complexion, fo: in those (saith he) it breedeth melancholy diseases, as Cankers, Scabbes, Lepzie, Feauers Quartaines, and such like. And Maak Indens is of the same iudgement. Fo: which cause, Schola Salerni reckoneth Biese among thole ten sorts of meates, that engender melancholy, and be vnwholesome fo: sicke folkes. The verses are mentioned befoze in the Chapter of Peaches. But all these Autho:rs (in mine opinion) haue erred, in that, they make the Biese of all countries alike. Fo: had they eaten of the Biese of England, o: if they had dwelt in this our climate, which thzough coldnesse (*Ex antiperissiafi*) doth foztifie digestion, and therefore requireth stronger nourishment, I suppose they would haue iudged otherwise. Yet do I not thinke it wholesome fo: sicke folkes, but fo: those that be lustie and strong. D: else we may say that these famous Physicians ment of old Biese, o: very salt Biese. Fo: there is great difference

of

of Biese touching age, for young Biese is tender & pleasant in eating, and old Biese is moze tough and vnpleasant. Again, Dre Biese is better than Bull Biese, except it be for those that would loke big. And colwbiese if it be young (as Irish men thinke) is better then both. But by master Eliots iudgement, Dre-biese not exceeding the age of foure yeres is best of all. As for Weale, it is very greatly commended in *Scho. Sal.* because it doth nourish much, so for they say,

Veale.
Cap. 28.

Sunt nutritissima multum carnes vitulina.

Lib. 3. de Al.
sa. cap. 7.

Whose iudgement Galen approueth, where he saith, the flesh of a sucking calfe, of six or eight weekes olde, being roasted both nourish much, and is easily digested. But our vse is to kill calves at thre weekes or a moneth old, at which time they must nedes be full of superfluous moisture: yet that superfluitie is very well abated by roasting. Therefore beale is better roasted then sodden. And it should be rather a little ouer roasted than vnder. For this is a generall rule in Philosophie & Physicke, that meat roasted is dryer than boyled, which is confirmed by Galen in these wordes. Roasted meates or fried meates giue drie nourishment to the bodie: but boyled meates are more moyst. As for salt Biese, which is much vsed in some places in England, whether it be kept in byne, or hanged vp in the smoke, called Partilmas biese, because it is commonly killed about that time of the yeare, is in the verses before alleaged out of *Scho. Sal.* reckoned vniwholesome, and to be of grosse and melancholic blond. And as I haue often proued in my selfe, is very hard of digestion. Yet Biese light powdered is moze wholesome than fresh biese. Because by the salt it is purified and made moze savorie. And thus much I know that in cholericke stomackes, as it is commonly in youth, biese is moze convenient than chickens, and other like fine meates. Because fine meates in hotte stomackes, be as it were ouerboyled, when the grosser are but duely concocted. The good ordering

Roasted meat
is drier than
boyled.

Lib. 3. de Al.
sa. cap. 2.
Salt biese.

bering of biese and other victuals I referre to god cōkes.

Of Mutton. Chap. 131.

*Lib. 3. de Ali.
fa. cap. 1.*

Galen dis-
pro-
ued con-
cerning mutton.

The best
mutton.

Lambs flesh.

Mutton is commended of the most part of Physiti-
ons saue Galen, who saith that it maketh ill iuice,
fo: so he writeth of lambe and mutton ioyntly. Lambe is
very moist & flegmaticke, and mutton is full of excrements
and maketh ill blood. But how much Galen is deceiued
if he spake generally of the mutton of all countries, expe-
rience proueth here in this Realme: fo: if it be young,
and of a weither, it is a right temperate meate, and ma-
keth good iuice. And therefore it is vled moze than any
other meate, both in sicknesse and in health. Yet is it not
like good in all places in England. Fo: the sheepe which
beareth the finest wolle, is not the sweetest in eating, no:
the most tender. But as Galen speaketh of all kindes of
flesh, so of Mutton. The flesh of beastes that be gelded
is better than of others, and olde flesh is woorst, both for
concoction, and breeding of good blood, and for nour-
ishing. Wherefoze, Rammes mutton I leaue vnto those
that would be rammish, and old mutton to butchers that
want teeth. As fo: Lambe, it is moyst & flegmaticke, and
not conuenient fo: aged men, o: fo: them which haue in
their stomakes much steame, except it be very drie ro-
sted. But mutton contrary to beale, should be rather vnder
rosted than ouer. fo: it is seldome sene that any man
hath taken harme by eating raw mutton, so light and
wholesome it is in digestion.

Of Swines flesh. Chap. 132.

*Lib. 3. de Ali.
fa. cap. 1.*

Swines flesh is most commended of Galen aboue all
kinds of flesh in nourishing the body, so it be not of an
olde swine, and that it be well digested of him that eateth
it. And that it giueth moze redfast and strong nourish-
ment

ment than other meats, he proueth by experience of great
 wasslers, who if they eate like quantitie of any other
 meate, and withall vse like exercise, shall feele themselves
 the next day following moze weak than they were, when
 they fed on porke. For euer the flesh of swine hath such
 likenesse vnto mans flesh, both in sauer and tast, that
 some haue eaten mans flesh in stead of porke. Ye a swines
 blood & mans blood be so like in euerie thing, that hard-
 ly they can be discerned. And the inward parts of a
 swine (as is proued by Anatomie) be verie like to the
 inward partes of a man. But notwithstanding this si-
 militude and strong nourishment, yet I thinke swines
 flesh no good meat for students, and such as haue weak
 stomaches, to be commonly vsed. For as that worthe
 Arabian Rhasis writeth. Grosse meate is good for them
 which vse much exercise; but fine and tender meate is best
 for them which rest and labour not. So then it followeth
 that swines flesh is good and wholesome for their bodies
 that be yong, whole, strong, occupied in labour, and
 not disposed to oppilations, and also for them that desire
 to be fat. But for students, that flesh is better which is
 temperate of complexion, easie of digestion, and ingen-
 deth good blood. Neither is all swines flesh so commen-
 dable, but that which is yong, and best of a yeare or
 two olde. Also the flesh of a wilde swine is better than of
 a tame, because (as Galen saith,) The flesh of swine
 fedde at home, is moze full of superfluous moisture, for
 want of motion: besides, they liue in a moze grosse aere
 than those that liue wilde. But our vse here in England
 is for the moze part to bryde our swine at home, except
 it be for the time of mast falling; for then they fede a-
 broade in the wooddes: which kinde of feeding in my
 iudgement is the most wholesome. Wherefore Brawne,
 which is of a Boare long fedde in a sty, can in no wise
 be wholesome meate, although it be yong. For be-
 cause that it is hard of digestion (as common experience
 proueth)

Swines flesh
 in many
 points like to
 mans flesh.

Lib. 3. cap. 9
 ad. Alimentum

Lib. 3. de. Ali-
 mentis. cap. 13.

Wilde swine
 better than
 tame.

Brawne.

prometh) it must needs beed till iuyce in the body; considering the want of motion and grosse feeding thereof, for which cause we vse commonly to drinke strong wine with Bialmo to helpe digestion. And we eate it before other meats, that it may lye lowest in the stomacke where digestion is strongest: and we eate it in the cold time of the yeare when we are best able to digest strong meates, as Hippo. saith, In the winter & at the spring, our stomacks be hottest, and our sleepe longest. Which vse of England is confirmed in *Schola Salerni* on this wise.

Apowis.

Cap. 5.

*Est caro porcina sine vino peior ouina,
Sistibus vina, tunc est cibus & medicina.*

That is to say, porke without wine, is not so hollesome as mutton: but wine drunke withall, it nourisheth best, and is medicinable.

Roasting pigs.

Which is to be understood, (as Arnoldus affirmeth in his commentarie vpon the same,) especially of roasted pigges and bialme. For young pigges commonly called roasting pigges, though they be commonly eaten, and accounted light meate, yet they are not very wholsome, by reason of their ouermuch moisture, and they beed in our bodies much superfluous humours. Wherefore they need good wine as well as bialme: the one because it is ouer hard and grosse, the other because it is ouer moist & slimy. But Physicke teacheth the Cooke, that flesh which is enclined to drynesse should be sodden: and the flesh which is enclined to moisture should be well roasted. Wherefore porke, pigge, beate and lambe, is better roasted than boyled. Yet if a man be collicke, and would saue be soluble, let him make potage with fresh porke, and none other herbe but Percurie, and by eating thereof (as I haue often proued) he shalbe easily loosed. As for bacon, it is in no wise commended as wholsome, especially for students, or such as haue feeble stomacks. But for labouring men

What flesh
should be
boyled, and
what roasted.
Potage to
make one
soluble.

Bacon.

it is conuenient according to that Latine prouerbe, grosse meate for grosse men. For the countrey woman, when her sicke husband would eate no fatte bacon, thought he was past all eating: for when the Physitian aduised her to dresse him a chicken, what Master Doctor (said she) do you thinke he will eate a chicken, when as he will eate no bacon as yelowre as the gold noble? And indeede in such kind of men, it forceth not much how wholesome meate be, so it fill the belly and keepe strength. For as the Poet Virgill writeth, Great labour ouercommeth all things. A gammond
 Yet a gammond of bacon well dRESSED is a good shewing, ^{of Bacon,}
 hoine to pull downe a cup of Wine. But all sortes of swines flesh were, and are abhominable to the Iewes, because it was forbidden by GOD to be eaten of them, *Leuit. chap. 11. vers. 7.*
 as being vncleane. In so much that seuen brethren and their mother were most cruelly put to death, because they would not eate swines flesh. But it is lawfull for the faithfull to eate any kinde of meate. And though swine be vncleane beastes, yet their flesh maketh cleane nourishment as Galen sayeth. *Mach. 2. 7. cap. 13. 14.*

Of Goates flesh. Chap. 133.

Goates flesh either of male or female, is dispraised of Galen. Because, beside that it breedeth ill blood, it is tart. Yet hidde is commended of him next vnto porke. *Lib. 3. de ali. fa. cap. 1.*
 But Auicen and the rest of the Arabians, doe preferre Rids flesh befoze all other flesh, because it is more temperate, and breedeth pure blood: and being in a meane betwene hotte and colde, subtil and grosse. So that it can cause none inflammation nor repletion: and is therefore a good meate for those that haue weakelie stomachs, and vse meane exercise. But it is not conuenient for laborers, because great labours would some resolue the iuice engendred thereof. Isaac Iudæus maketh foure differences in age, as well of Goats as of other kindes of beastes. *Par. 4. de animalibus.*

¶ iij

That

The difference of
beasts con-
cerning age.

That is to say, Sucking in youth, in middle age, in olde age: but he most commendeth sucking kids. For this rule is generall that flesh of a drie complexion, is better nere caluing time than farther from it. Wherefore kids and calves be better than goates and oren, because their drynesse is abated with the moisture of their youngnesse. But flesh of beastes of moyst complexion, is better and moze wholesome in age than in youth, for a great part of their overmuch moisture is dried away as they doe encrease in age: wherefore, wethers of a yeare old are lesse clammye, and moze wholesome than sucking lambs. And likewise porckes of a yeare or two olde, are better than young pigges. But generally all Beastes, and Birdes that be of the fourth age, before mentioned, that is, *decrepit*, are tough and vnwholesome. For most true is that English prouerbe: Young flesh and old fish doth men best feed: Againne generally, The gelded are best.

Of Hare. Chap. 134.

The manifold com-
modities of the
Hare.

Lib. 2. Diap.
cap. 18.

HAre-flesh beside that it is hard of digestion, maketh grosse and melancholy blond, and is one of the foure kindes of flesh that breed melancholy, mentioned before in the chapter of biese. Wherefore it is not for the goodnes of the flesh, that this silly beast is so often chased with hounds and hunters, but for pastime. Yet thus much will I say to the commendation of the hare, and of the defence of hunters tople, that no one beast be it neuer so great, is profitable to so many, and so diuerse vles in Physicke as the Hare and partes thereof, as Marth. the weth. For the liner of the Hare dried and made in powder, is good for those that be liner-sicke, and the whole Hare skinned and all, put in an earthen pot close stopp'd, and baked in an ouen so drie that it may be made in powder, being giuen in white wine, is wonderfull good for the stone, as well in the reins as in the bladder. The gaulle of the Hare mingled

gled with sugar; doth take away flewmes of the eyes, and helpeth dimneste of sight. The kidneis of the hare eaten raw, especially while they are hote, doe maruelously helpe those that haue the Stone, and being boyled they are of like sojce. The Stones of the hare, are wholesome to be eaten of those that haue griefes of the bladder. The blood of the hare while it is warme, boyled with barley meale and eaten, helpeth the flure presently. The dung of the Hare, is good for the same purpose. The haire of the Hare burned and applyed do staunch blood, but chiefly the haire that grow vnder the belly, pulled off while the Hare is aliue, and put into the nosegaylles, do stop bleeding at the nose. The ankle bone of the fote of an Hare, is good against the crampe. Thus much touching medicine. Now concerning diet, Rhasis that famous Arabian saith, that Hares flesh being roasted, is wholesome for them that haue any kinde of flure. But our vse is to roast the hinder partes, and boyle the fore partes, or to bake the whole. But howsoever it be vsed, Galen saith: That Hare-flesh breedeth grosse blood, yet better blood than Biese or Mutton. The opinion which some holde, that every Hare should be of both kindes, that is male and female, is disproued by Marthiolus in the Chapter aforesaid as vntrue.

Lib. de anim.

60.

Lib. 3. de. Ali.

sa. cap. 1.

Of Conies Chap. 135.

Conie, which is so plentifull a meate in this Lande, and proued so light of digestion, is little spoken of by Galen and other auncient writers. But it is very well proued amongst vs, that there is no meate moze wholesome, or that moze cleanly, firmly, and temperately nourisheth than Rabbettes. And what commodity a good warraine of Conies bringeth toward the keeping of a good house, men both of honour and worship that loue hospitalitie do verie well knowe. Which vertue being acceptable vnto God, and a singular benefite of all the

A digression
touching
hospitalitie

Grafton.

Countrie round about them, (the more it is to be lamented) is euery day more and more neglected in England. The chiefe cause thereof (as wisemen thinke) is waste, full and sumptuous apparell, now commonly vsed in euerie degree farre otherwise than William Rufus did, who being a Kings Sonne, and the second King of this Land after the Conquest, was thought to excede, when he bestowed a Parke vpon a paire of hofe, vsing commonly to bestow but three shillings: whose example may well be a commendation to Gentlemen in these our days, who bestow as much vpon one paire of hofe, as the King did vpon twentie.

Of Venison. Chap. 136.

*Lib. 3 de Als.**facap 1.*

Why venison
should be
drowned in
wine.

Venison, whether it be of redde Dære or of Fallow, maketh ill iuyce, engendzeth melancholie, and is hard of digestion, as Galen witnesseth: wherfoze it is not wholesome meate for Students, no though it be drowned in wine, as the best manner is to eate it. Which way no doubt was first deuised to amend the nopsomnesse thereof, because wine is of a contrarie nature to that humor which venison most of all breedeth. For wine is hote and moist, and melancholie is colde and drie. A wonder it is to see how much this vnwholesome flesh is desired of all folkes. Insomuch that many men rashly will venture their credit, yea and sometime their liues too, to steale Venison when they cannot other wise come by it. But I would aduise them (as Demosthenes said by the Trumpet Laus) not to buy repentance too deare. And I coulde wish (sauiug the pleasure of honourable and worshipfull men) that there were no Parkes nor Forests in England: for a great part of the best pasture in this Realme is consumed with Dære, which might otherwise be better employed for our common wealth. And when with great trauell and perill they haue gotten

ten a piece of flesh, then the dressing and eating is more costly than would provide many other dishes of meate a great deale more wholesome. And concerning redde Dære, Simeon Sethi writeth, That Stagges in the summer season eat vipers and serpents, whereby their flesh is made venimous & noysome, and therefore is in no wise to be eaten. Pet M. Eliot thinketh the flesh of fallowe Dære is more vnwholesome and vnpleasant than of red Dære. And I thinke there is more vertue in the Staggs hoznes than in the flesh. For I know, that the hozne burned and made in powder, is given with great successe in all kindes of laskes, spitting of bloud, and jaundies. Virgill writeth, that the Crowe liueth nine times the age of a man, accounting the age of man to be an hundred yeares. And that the Hart or Stagge liueth foure times the age of a crowe. Whose opinion how true it is, I referre to keepers of Parkes, and rangers of forestes. The verses of Virgill be these.

Red Dære.

De rotibus animalium.

The age of a Stagge.

*Ter binos, deciesq; nonum superexat in annos, immatula uirgo
Iussa senescentem, quos implet vita virorum. Quod longior
Hos nomen superat viuendo garrula cornix, cinobium, et
Es quater egreditur, cornicis secula ceruix.*

Of strange beastes vsed for meates. Chap. 37.

CAlen maketh mentiõ of diuers other kinds of beastes which some nations vse to eat, as the flesh of Alles, Lyons, Dogges, Molues, Beares, and such like. To the which he might haue added the Canibals who feed on mans flesh, as sometime the Incas did, as Dr. Hierome Wisliffeth of his ciuill knowledge. For so he saith: what shall I say of other nations: Since that when I was a boye, I sawe in Fraunce Scottes, a people of Britaine, ate mans flesh. And when they found in the Forrestes bearded of swine, beastes and cattell, they would cut off

Lib. 3 de ali. fa. cap. 1.

The Scottes were sometime anthropophagi.

the

Rookes.

the buttockes of the boyes which kept them, and also the womens pappes, and take that to be the most dainty and delicate meat. And snails are a common dish among the Grecians, as Galen writeth in the second Chapter of the booke aforesaid. Much like as I haue heard tell of a Bishop of this land, that would haue eaten fryed frogs. And some haue I knowen to eate hedgehogs: and as for Roks, if they be steaed, perboyled, and well roasted or baked, are good meate for poore folkes, and (as I haue heard) be medicinal for an ague. But the other sortes aforesaid, are more mete for hogs than men. Wherefore I will let them passe, and will speake of the partes and members of such beastes as be vsually eaten in England.

Of the head of Beasts. Chap. 138.

The flesh of the head of any beast is slow of digestion, and annoyeth the stomacke. Yet after it is digested, it nourisheth much and augmenteth seede. Some say that euery part doth best nourish his like. Which if it were true, then should the head of a calfe or a shepe best nourish the head of a man. But I thinke otherwise, for I know that the flesh of heads is very hurtfull to them that haue the falling sicknesse, which is a disease of the head. Wherefore I thinke that reason proceeded first out of a Calues head or a Shæpes head.

Of the Braine. Chap. 139.

Cap 9.

The braine is flegmaticke, of grosse iuice, slow in digestion, and not so in the stomacke, causeth lothsomenesse and taketh away appetite. But where it is wel digested it nourisheth much, and is reckoned in *Solus Sol* for one of y^e twelue things which greatly nourish & make fat mans body, as appeareth in the verses following.

Nutrit triticum & impinguat fac, calens infans;

Testiculi,

*Tefficuli, perema caxo, cetrubella, medulla,
Dulcia vna, ciburguſtina mndior, gna
Sorbulia, & ficus mlture, amag, recentes.*

Twelue
things that
breed ſarues.

That is to ſay, bread made of Wheat, milke, greene
Cheefe, Cockes ſtones, Porke, Braines, Marrow, ſweete
winies, delicious meates, Rere figges, ripe Figges, new
Grāpes or Rayſons.
Notwithſtanding if any man liſt to eate Braines, he
ſhould in no wiſe eat them laſt after other meates, becauſe
ſo they procure vomit, and beſide they ſhould be well ſod-
den, and after well ſpiced with Pepper, or ſuch like. But
the preparing of meates I referre to ſkilfull Cookes. The
Calfe, which is not the wiſeſt beaſt, bath yet the moſt
braines, and moſt uſed to be eaten. Yet ſome wiſe gentle-
women ſet more ſtoze by the braine of a conie or a woad-
cocke. And in ſome mens opinions, (as Arnoldus repo-
teth vpon the verſes alſo ſaid) the braines of Chickens
and Capons, is good for the memozie, and comforteth the
wit. But I thinke the braine of a Calfe will make a man
as wiſe as the braine of a Capon. The Hares braine is
good againſt the trembling and ſhaking of the lianes,
which is commonly called the Paſſie.

Of the Tongue. Chap. 140.

The Tongue is a ſpungie and ſanguine ſubſtance, and
is of god's hardiſhment, eſpecially about the rootes,
if it be well digreſſed: if it be not, it breedeth ſcarue. Eſope
being ſent to the market by his Maſter to buy the beſt
meate, bought a tongue; and being ſent the ſecond time
to buy the worſt meate, bought a tongue likewiſe. As
who ſhould ſay, a tongue is both the beſt meate and the
worſt, according to that ſaying of Saint James the Apo-
ſtle: The tongue can no man tame. It is an vnruſy euill
full of deadly poiſon, &c. But of mans tongue I haue
not to ſpeake, but I wiſh all men to be that Phyſicke
which

which the wise man Caroprescribeth.

Virutem primam esse puta compescere linguam.

It is a speciall vertue to charme the tongue.

Kernelles of
the tongue.

*Lib. 3. de Ali.
facap. 6.*

Yet it is very hard for women to obserue it, as he knoweth best that is troubled with a shew. But a netes tongue well dressed is best to be eaten, and if it be pricked with clones it is the better, because thereby the moisture is diminished. But the well dressing I referre to god Cookes, whom I mention often times because coquerie is a part of Physicke: and a god Cooke (as Doctor Boord saith) is halfe a Physitian. The kernelles which are in the rootes of the tongue, or else where in the body, are of much like nourishment to the tongue. For so Galen writeth. The nourishment which cometh of them being well digested, draweth neare to the nourishment of flesh; but if they be not well digested, they breede raw iuyce and flegmaticke.

Of the Eares. Chap. 141.

The Eares are nothing else but gristill and skin, and therefore hard to digest and nourish little. The gullet or weasand is of like nature.

Of the Eies. Chap. 142.

The Eies be of diuerse substances, of skins, humours fat and filth. Be they are light of digestion, and being of a fat beast they are pleasant, as of a calfe or samon: for these two haue best eies to see, though the best Lynx haue best eyes to see.

Of the Heart. Chap. 143.

The Heart is of hard flesh, and therefore is not soone digested, nor passeth shortly from the stomacke. But where

where it is well digested, the iuice that it maketh is not to be dyspaissed. Ray as (Isaacke Iudæus saith) it giueth much nourishment, and good to the body.

Of the Lungs. Chap. 144.

The Lungs or Lightes are easie of digestion, and doe some-what passe throughout the body, by reason of their naturall softnesse. Yet their nourishment is little and vni-wholesome, for it is flegmaticke. Albeit the Lungs of a Foere are medicinable for them which haue sickness of the Lungs, being vsed in this manner. Take the Lungs of a Foere and drie it to powder, and put a quarter of a sponefull in a little almond milke, or bzoith, and eate it, for it is very good to preserve the Lungs. Where you may take it with Sirupe of Viole. Where you may haue an Eleetuarie at the Apothecaries called, *Loche de pulmone vulpi*, excellent for the same purpose.

The Lungs of a Foere good for the Lungs of a man.

Of the Stomacke. Chap. 145.

The Stomacke or maw is of ill digestion, and hardly passeth the body, and maketh ill bloud by reason that it is a slow member, & gristly; yet the extreame parts of the maw, as the bottome and vjlm, are better digested, because those partes are more fleshy and fatte. Which is proued in *Schola Salerni*: as also that which I haue written touching other parts, as followeth.

*Egeritur tarde cor, digeritur quaque durè,
Aque itidem stomachus, acumen exteriora probantur;
Redda lingua bona, ac nutrimentum medicina,
Concordia facilis pulmo est, cito labitur ipse:
Est melius cerebrum gallinarum reliquorum.*

Cap. 48.

That is to say, the heart is hard to be digested, and so is the maw, yet the vntermost partes thereof are good. The tongue giueth good nourishment. The Lightes are light

light of digestion, and passeth through the body speedily.
And the braine of hennes are best.

Of the Liver. Chap. 146.

The Liver of Beastes is ill to digest, passeth slowly,
and maketh grosse blood. But it is strong in nourishment, and is best of those beastes that doe sucke, as of calves and lambes.

Of the Spleene. Chap. 147.

The Spleene or Spilt maketh ill iuice and melancholy blood. For it is the very place where melancholy is made. Ilaacke Iudæus sayeth: that the milt of a swine is better than of other beastes, for the subtil and rare substance thereof.

Per. 5.

But with vs in England, the Spilt of a swine is not vsed to be eaten.

Of the inward of beasts. Chap. 148.

The intrails or inward of beastes, as tripes, and chitterlings, be hard to digest, and therefore although they be well digested, yet make they not iuice naturally sanguine or cleane, but raw iuice and colde, and requirerh a long time to be conuerted into blood: thus sayeth M. Eliot. Yet common experience proueth, that a fatte tripe well roasted or fryed, is easily digested. And that shall any man finde that eateth tripes at supper. Tripes and other souce, are vsed to be broyled upon coales, or fryed. But neither way is commended in Physicke, for broyled meate is hard of digestion, and enill for the stone, and fryed meate is harder of digestion and breedeth cholera and melancholie.

Broyled meat
& fryed meate
is vnholsome.

OF

Of Puddings. Chap. 149.

Of the inward of beasts are made puddings, which are the best of an hogge, as *Schola Salerni* saith :

Cap. 25.

Ilia porcorum bona sunt, mala sunt reliquorum.

For the blood of Swine is most agreeable in complexion to mans nature. Yet puddings are used to be made also of the inward of sheepe, and of kine: which, though they be not so good, doe yet serue well to fill vp the belly of those that be hungrie, and haue strong digestion: for as the Poet *Horace* writeth:

leuius stomachus raro vulgaria tenet.

Ser. lib. 3. Sa. 1.

A hungrie dogge will eate dirtie puddings, as the Irish man saith.

Of the Reynes. Chap. 150.

The Reynes or Kidneys make grosse and ill blood, as *Isaacke Iudeus* writeth, both for the hardnesse of their substance, and also because that nourishment which is in them, passeth alway with the vyne. Yet at *Oxforde* the

Par. 5.

Skullion is glad of the Kidneys of loynes of mutton, and many a poore Scholer is glad to receive them well roasted at the Skullions hands.

Of the Stones and Vdders. Chap. 151.

The stones and vdders of beasts being well digested do nourish much, but the stones are better with their moistnesse, the vdders cold and slegmaticke: they both do encrease seede of generation. But the blood made of the vdder, is better than that which cometh of the stones, except it be of Calues and Lambes, which be very good baked. And the stones of Cocks are best of all, if they be fat and young, as *Galen* witnesseth. And stones are reckoned of as *Schola Salerni* for one of those twelue things

Lib. 3. de alit. fa. cap. 7.

which

which greatly nourish and make fat mans bodie, as appeareth by the verses befoze alleaged, where I haue spoken of the byaines of beastes. Wherfore they may be accounted among meats restorative.

Of Marrow. Chap. 152.

How marrow may best be eaten.

Marrow of all beastes is hote and moist, and where it is well digested it nourisheth much, yet it doth mollifie the stomacke, and taketh away appetite: it is best if it be spiced with pepper and salt. And the marrowe of beeste is best to be eaten. If it be of a Deere, it is good to annoynt any place where ache is. This also is one of the twelue things that maketh fat, as appeareth in the verses alsoe said. The marrow that commeth downe is of like nature to the byaine.

Of the fat. Chap. 153.

The fat of flesh alone without leane is vntwolsome, and cloyeth the stomacke, and causeth lothsomnesse, and better is leane without fat, than fat without leane. Yet haue I knowne a countrie man that would feed only on the fat of Bacon, Biese, or Porker without leane: but that is not to be marvelled at, considering that many of them haue stomaches like the bird that is called an Estridge which can digest Iron.

Of the fete. Chap. 154.

The fete being well boyled and tender in a hots stomacke digest well, and do make good inyce, and passe forth easilie. Galen commendeth the fete of swine. But I haue proued (sayth Maister Eliot) that the fete of a young Bullocke tenderly sodden, and layed in souce two daies or thre, and eaten cold in the euening, haue brought

brought a cholericke stomacke into a good digestion and
 steepe, and therewith hath also expelled salt steame and
 choler. And this I haue found in my selfe by often expe-
 rience, alway soe sure that it be eaten befoze other meat,
 and without drinkeing immediately after it. All this I
 haue taken out of Master Eliot, because he hath witten
 most pithily of this part. Yet one thing I will note of my
 owne experience, that the fat which is left vpon the wa-
 ter of the seething of Peates sate, called commonly sote
 sayme, is passing good fo: the stiffnesse o: starknesse of the
 sinowes and joints, fo: the crampe and such like. And

For stiffnesse
 of the sinowes
 and for the
 Cramp.

if you mixe a little *Aquavite* withall, it is a very
 good ointment fo: any ach, fo: the Scia-
 tica o: cold golwt, as I haue
 often proued.

I

The



The Preface to Foule.

Chap. 155.



Hitherto I have spoken of the flesh of Beasts, and their parts usually eaten. Now I will intreate of Birds, and their partes concerning diet. And if comparison be made betwene both generally, whether is lighter of digestion, I say that the flesh of Birds is much lighter than the flesh of beastes. And againe, that the flesh of those soules which trust most to their wings, and do bꝛe in high countries, is lighter than the flesh of such as seldome or neuer flie, and be bꝛe at home. Yet the same Birds (as Isaac saith) doe nourish moze than the wilde, and be moze temperate.

Ter. 5.

Of Capons, Hennes, and Chickens.

Chap. 156.

The Capon being fat and young, is pꝛaised aboue all other soules, because as it is easily digested, so it maketh little ordure, and much good nourishment. The flesh will be moze tender, if it be killed a day or two befoze it be eaten, it is commodious to the best and stomacke. Hennes in winter are almost equall to the Capon, but they doe not make so strong nourishment. The flesh of them is without superfluitie, as Hala and Messues write, and is sone turned into bloud. And they haue a maruelous propertie, to temper mans complexion and humors,
and

Sanguisator
disert. 62.

and their broth is the best medicine that can be for Le-
pers. And Auicē affirmeth that the fleshy of young Hens
augmenteth vnderstanding, and cleareth the voice, and
encreaseth the seeds of generation. That Henne is best
which as yet neuer layed egge. And a fat Henne full of
Egges is not the worst. The Poet Horace in the person
of the Epicure setteth forth a way to make a Henne ten-
der vpon the sudden in this wise.

If gueses come to thee at vnwares,
in water mixt with wine,
Sowce thou thy Henne, she will become,
short, tender, nesh and fine.

Chickens in Sommer, especially if they be cockrels, are Chickens.
very conuenient for a weake stomache, and nourish well,
neither is there any fleshy lightier of digestion than a chic-
ken, or moze agréable with all natures, as well in sick-
nesse as in health: yet would I wish those that be in good
health, not to vse themselves much to such fine meates,
but rather accustome to fede on grosser meates till needs
require. As for chickens vpon sops, they are no meate for
poore scholers, vnlesse they can get them.

A caueat not
to vse much
fine meates.

Of Cocke. Chap. 157.

The fleshy of a Cocke, especially if it be old, is hard of
digestion: but the broth wherein it is boyled loseth
the belly, and if you boyle therewith *Polypodium* or *Car-* Lib. II. Simp.
jannu. it purgeth ill humours. Galen saith, The broth of
Henne bindeth, as the broth of an olde Cocke looseth.
If you list to distill a Cocke for a weake body that is in
a consumption, through long sicknesse or other causes,
you may do it well in this manner. Take a red cocke that
is not old, dresse him, and cut him in quarters, and bruse
all the bones, then take the rootes of Fenell, Berceley and
To make a
Coleise of
a Cocke or
Capon.

Succory, Tillet leaues and Bozage, put the Cocke into an earthen pot which is good to steeue meates in, and be-
twēte every quarter lay of the rootes and hearbes, Co-
rans, whole Pace, Anise seedes, lignoize being scraped,
and sliced, and so fill vp your pot. Then put in halfe a
pint of Rose-water, a quart of white Wine o; more, two
o; thre Dates made cleane and cut in pieces, a fewē
Djunes, and Raysons of the Sunne: and if you put in
certaine piēces of gold, it will be the better, and they ne-
uer the worse, and so couer it close and stoppe it with
dough, and set the pot in seething water, and let it seethe
gently for the space of twelue houres, with a good fire
kept still vnder the brasle pot that it standeth in, and the
pot kept with liquo; so long. When it hath stilled so many
houres, then take out the earthen pot, open it, streine out
the broth into some cleane vessell, and giue thereof vnto
the weake person morning and euening warmed & spiced,
as pleaseth the patient. In like manner you may make a
colley of a Capon, which some men like better.

Of Fesaunt. Chap. 158.

Fesaunt excedeth all soules in swētenesse and whole-
somnesse, and is equall to a Capon in nourishing, but
is somewhat dryer, and is of some men put in a meane
betwēne a Henne and a Pertrich. It is meate for Djin-
ces and great estates, and for more Schollers when they
can get it.

Of Pertrich. Chap. 159.

Pertrich most
light of diges-
tion.

Pertrich of all soules is most sone digested, and hath
in him much nourishment. It diueth away the boy-
le, it comforteth the stomacke, it maketh swee of gene-
ration, and encreaseth carnall lust, and it is said that
customable eating of this flesh, comforteth the memory.
Wherefore

Wherefoze it were a convenient meate for students, and such as be weake; and I would that euery good student twise in a weeke in stead of his commons might haue a Pertrich to his supper. Neither do I maruell considering the goodnesse of the fleshy, that Gentlemen be at such cost to keepe Hawkes, and take such toyle to kill Pertriches and felaunts. For beside the pleasant pastime in hawking, the fleshy of these birdes is verie precious, and euery moxell worth gold.

A good with
for students.

Hawking
commended.

Of Woodcocks. Chap. 160.

Woodcocks are of a good temperature, and meately light in digestion, and the fleshy of them is verie wholesome. They come into England at the fall of the lease, and depart againe at the spring; but whence they come or whither they goe, it would trouble a good Doctor to define. When the woodcoker goeth, the Swallow cometh, but the Swallow is like a feigned friend that forsaketh vs in aduersitie: for when cold beginneth, he returneth againe ouer the sea into hote Countries, and as Plinie iudgeth into Africa. So may we gesse likewise that woodcockes do come out of cold Countries, as Denmarke, Norway, Swetia, or else from those regions which haue Summer when we haue winter, and contrariwise.

The wood-
coker com-
pared with
the swallow.

Of Pigeons. Chap. 161.

Pigeons are verie hote and moist, wherefoze they are not good for those that be cholericke or enclined to any feuer, but to them which be legmaticke and pure melancholicke, they are verie wholesome, and be easily digested. They should be taken when they be readie to flie, and skilfully killed that they may bleed well. Arnoldus sayth that they be better baked, being stuffed with sawe grapes, than

rosted, because the sowze grapes do qualifie and temper the heate of them. Wherefoze cunning Cookes haue devised to stufte them with grapes also when they be roasted. The old Doves fo; their verie great heate, brought and hardnesse of digestion, are to be elchued, yet the Turtildoue is commended in *Schola Salerni*, and is said to nourish well, and to engender god blond. Which Auicen also affirmeth, where he saith, that there is no foules fleshy better than a Turtles o; hennes, no; moze subtile: but I thinke he meaneth of young Turtles.

Cap. 29.
Canon. 1. cap.
146.

Of Quayles. Chap. 162.

Quayles are commended in *Scho. Salerni*, to be wholsome, yet Maacke Iudæus affirmeth that they are worse than any other soule, and that they engender the Crampe: and experience p;ueth them to encrease the lancholy: therefore they are no god meate fo; Students, although they were the meate that God rained from Heauen, to fede the Israelites withall in the desert. But God gaue them a sowze sauce to their meate, fo; while y flesh was yet betwix their teeth, befoze it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. God defend this Land from such a sauce, fo; all the swete meates that be so plentiful in it.

Num. 11. 7. 31.

Of blacke Birdes. Chap. 163.

Blacke Birdes o; Owls, are greatly commended fo; lightnesse of digestion, and that they make god nourishment and little ordure, and they be one sort of the fouretē kinds of wilde soules reckoned most wholsome in *Schola Salerni*, where also are named certaine other sortes of birdes, as the Stare o; Shapessare, which unless it be taken befoze it die from the nest is bitter in taste.

Cap. 29.

falte. Also the spozs henne, the Magpalle, the Wite Mo-
bin red byest: all these aforesaid are byestly contained in
these verses following.

*Sunt bona, Gallina, & capo, turtur, sturua, columba,
Quiscal, Phasiades, sperula, sinu, erythrometra,
Perdix, fringilla, orex, tremulus, amarellus.*

Of Larkes. Chap. 164.

Larkes, as they be delicate in eating, light of digesti-
on and of god nourishment, so are they medicinable:
for, as Dioscorides writeth, being eaten rosted, they helps
the collick. Lib. 2. cap. 48.

Of Sparrowes. Chap. 165.

Sparrowes be hard to digest, and are very hot, and
stirre by Venus, especially the cocke sparrowes. Be-
ing boyled in a broth, they are restorative, and good for
weake and aged persons.

Of Goose. Chap. 166.

Goose is hard of digestion, but being yong & fat, the
wings be easie to digest in a hot stomach, & nourish
competently, but the grane goose is better than the stubble
goose, and I speake of tame geese, for wilde geese are much
worse. The swan is much like in nature to the goose, sa-
ying that she useth to sing a litle before her death, whereof
is growen a Latine proverbe *Cygnus cantio*, which among
the common people is termed, a lightening before death. Swanne.

Of Ducke and Mallard. Chap. 167.

Ducke & Mallard, wilde and tame be hard to digest,
and make ill iuice, saying that the braynes on the
beast

breast bone, and the necke is better than the remnant. They feede often times on Frogs, and Loades, wherefore their flesh must needes be vntwholesome.

Of Plouer. Chap. 168.

Plouer is thought to be a daintie dish, and right wholesome, yet it is slow of digestion, nourisheth little, and encreaseth melancholy: likewise is it to be said of the Lapwing. The Teale is somewhat better.

Lapwing and
Teale.

Of Peacocks. Chap. 169.

Peacons, if they be old, be hard of digestion, and so are Turkycockes likewise, but the chickens of either of them about halfe a yeare old are good and wholesome.

Turky-cock.

Of Crane. Chap. 170.

Crane is hard of digestion, and maketh ill iuyce, but being hanged by a day or two before he be eaten, he is the more tender, and lesse vntwholesome.

Of Bustard Chap. 171.

Bustard being fat and kept without meate a day or two before he be killed, to expulse his ordure, and then drawne and hanged as the Crane, and after roasted or baked, is a good meate, and nourisheth well, if he be well digested.

Of Heron, Chap. 172.

Heron, Byttour, or Shouelar, being young and fat, be lightlier digested than Crane. And the Byttour sooner then the Heron, and the Shouelar sooner than any
of

Byttour
Shouelar.

of them, but all these soules must be eaten as Menison
with much spice, and hang god olbe wine drunke after
them, and so shall they be more easily digested, and the
iuite coming of them be the lesse noisome. Other soules
also are bid to be eaten, which I omit, because I find little
written of them; and these which I haue mentioned be
most common. Therfore now it remaineth that I speake
of the partes and members of the birdes also, as I say.

Of the Wings. Chap. 173.

The wings, byannes and neckes of Geese, Capons,
Henues, Fesaut, Partrich, and small birdes being
fat, are better than the legges in digestion, and lighter
in nourishing. Of wild-foule and pigeons being fat, the
legges are better than the wings: the byannes of Ducke,
Teale and Wigeon except, which is better to digest than
the residue.

Of the Gysard. Chap. 174.

The Gysard or stomacke of the Goose or Henne, being
made fat with wheate, byanne and milke or water,
and wheate byanne made in powder, or else well sodden,
is good for the stomacke, in making it strong to digest, and
nourisheth competently.

Of the Liuer. Chap. 175.

The Liuer of a Capon, Henne, Fesaut or Goose, be-
ing made fat with milke, mixt with their meate, is
not onely easie to digest, but also maketh good iuite, and
nourisheth excellently.

The



The Preface to Fish. 176.



Thus much of flesh. Now concerning fish, which is no small part of our sustenance in this realme of England. And that flesh might be moze plentifull & better cheape, two daies in the weeke, that is Friday and Saturday, are specially appointed to fish, and now of late yeares by the pzoouidence of our prudent Princeesse Elizabeth, the Wednesday also is in a manner restrained to the same order, not for any religion or holinesse supposed to be in the eating of fish rather than of flesh, but onely for the ciuill policie as I haue said. What as God hath created both for mans vse, so both being bled or restrained at certaine seasons, might by that entercourse be moze abundant. And no doubt, if all daies appointed for that purpose were duly obserued, but that flesh and fish both would be much moze plentifull, and beare lesse pzeice than they doe. For accounting the Lent season, and all fasting daies in the yeare together with Wednesday, and Friday, and Saturday, you shall see that the one halfe of the yeare is ordeined to eat fish in. But here I must craue a pardon of the Diuines, that they will giue me leaue to vtter mine opinion touching abstinence from meates. I confesse that meate maketh vs not acceptable to God, and that there is nothing vncleane of it selfe, and that euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing: yet thus much I will say, that if a man would refraine from such meates, as doe most hourly and cherish his bodie (which indede is the exercise of fasting)

Cor. 1. cap. 8.

Rom 14.

Tim. 1. cap. 4.

thing) he should rather forgoe the eating of flesh, than fish, because as Cornelius Cellus saith, There is more *Lik 1.* nourishment in flesh, than there is in any other kinde of meate. Which thing peradventure was the occasion why people were prohibited in times past to eat flesh on any thing else hauing affinitie with flesh vpon the fasting daies. Which order (as it is thought) being first established by Gregorie the great Bishop of Rome, was afterward superstitiously abused. But now that superstition is abandoned among vs, and all men do know that whatsoever goeth into the mouth, defileth not the man; but that that commeth forth. We thinke for orders sake, all people should be obedient to god lawes, and be as well contented to forbear flesh vpon the daies appointed, as to vse it at their pleasure at other seasons. But such is the selfe will of some, and voluptuousnesse of many in this our licentious time, that without any reasonable cause, or sufficient authoritie, onely to satisfie their fleshly lust, they will eat flesh at all times and seasons: yea some in contempt of all god order, and as it were despising all kinds of fish, as though God had not created fish for our sakes as well as flesh, wilfully misorder themselves in this behalfe. But this kinde of people had neede to saile to the Island Anticyra, according to the old proverbe, to haue their melancholy strongly purged, least in processe of time they become stark mad. But the reformation hereof I referre to the godly Magistrates, and returne to my purpose. And this generally I say of fish, that if it be compared to flesh, it is of lesse nourishment than flesh, and the nourishment thereof is full of dogmaticke superfluities: cold and moist. And of fish generally I say, that sea fish is of better nourishment than fresh water fish of the same sort, because it is not so superfluously moist, by reason of the salt water which drieth and purifieth. Yet I graunt that fresh water fish is sooner digested than sea fish, and therefore better for sick folk, because of their

Mark. 15.

A comparison
between flesh
and fish, be-
tweene sea-
fish and river
fish.

table

ſtable digeſtion. And againe, of ſea-fiſh that is beſt which ſwimmeth in a pure ſea, and is toſſed and hoyled with windeſ and ſurgeſ. And therefore the fiſh that is taken in the South ſea, which is moze ſurging and tempeſtuous, and ſwift in ebbing and flowing, is better than the fiſh that is taken in the dead or South ſea. Wherefore the fiſh that is taken about this our countrie of Britaine muſt needs be verie wholeſome and true it is as D. Boord witneſſeth in his dietarie, who was a great traveller, y no nation vnder the Sunne is better ſerued with all manner of fiſh, both of the ſea, and the freſh water than Britaine. And as I haue ſaid of ſea-fiſh, ſo I ſay of freſh water fiſh, that to be beſt which is bred in the deepe waters, running ſwiftly toward the South, ſtony in the bottome, cleane from weeds, whereinto runneſh no filth nor ordure coming from towneſ or citieſ. For, that which is taken in muddie waters, in ſtandings poles, in ſennes, wotes and ditches, maketh much ſleame and ordure. And here occaſion is offered to ſpeake ſomewhat of the olde Engliſh proverbe touching the choiſe of fiſh, which is: That young fleſh and olde fiſh both men beſt ſeek. And it is verified in fleſh I haue declared beſore. Now concerning fiſh, I ſay, that old fiſh is not alwaies the beſt: for if fiſh be of a firme & hard ſubſtance, then it is better young than old, as a yong pike, or a yong Perch is better than an old. But if it be of a ſoft and open ſubſtance, then the elder is better, as an old Pate is wholeſomer than a yong, as ſome ſay: which my interpretation is approued in *Sebo Sa.*

Si piſceſ ſunt molleſ, magno corpore ſolent,

Si piſceſ duri, parui ſunt pluſ valituri.

But now what ſortes of fiſheſ be moſt wholeſome for mans bodie, may well appeare by the verſes following, where are reckoned ten ſortſ as principall in the preparation of health.

Lucius & perca, & ſaxatilis, albica, tinea,

Somus, plagit, & ſumus campo, robur, & tinea.

Of

The felicitie
of Britaine
for fiſh.

What freſh
water fiſh is
beſt.

The Engliſh
proverbe ex-
pounded
touching the
choiſe of fiſh.

Of the Pike. Chap. 177.

Of which tenne sorts, the first is a Pike, which is called the King and Tyrant of other fishes, because he not only deuoureth fishes of other kindes, but also of his owne kinde, as it is in the verse following.

Lucius est piscis rex, atq; tyrannus aquarum.

The Pickerel or Pike is of firme and hard substance, yet giveth cleane and pure nourishment. The dyessing he well of this fish, as of all others, I referre to the Art of Cookery.

The second is a Perch, so called by the contrary, because it spareth none other, but woundeth other fishes with his sharpe fins. The Perche is likewise of hard and fast substance, and therfore is of moze pure nourishment.

The third is a sea fish called a Sole, whose commendation Arnoldus uttereth in these wordes: Among sea-fishes, it is the most wholesome.

The fourth is a Whiting, which for wholesomnesse is well entertained in the Court of England, and is now become an old Courtier.

The fifth is a Tench, which is commonly called the physician of other fishes, because when they are hurt, they are healed by touching of the Tench: and as he is medicinal to fishes, so is he wholesome to mans body.

The sixth is a sea fish called a Curnard, which is of diuerse colours, some red and some grey, both very wholesome and wholesome.

The seventh is a Plaice, which if it be well growen and some deale thick, is a passing good fish, and may some to be so called, because it pleaseth the palate. Palate.
Flounders or Floukes be of like nature to a Playce, though not so good.

The

The eight is a Carpe, a fresh water fish greatly desired of great estates, and no maruell, for it is in wholesome-nesse of great value, and the tongue of a Carpe is verie pleasant to carping Ladies.

The ninth is a Gogion (as I vnderstand) which is found aswell in the sea, as in fresh waters, and of sundrie sorts, as Dioscorides declareth. And of Gogians, as Galen writeth: The best both for pleasantie, and digestion, and goodnesse of the fish, is that which liueth in landie places, and about rocks.

The tenth is a Troute, which is so found in nourishing, that when we would say in English, that a man is thoroughly sound, we vse to say that he is as sound as a Troute. This fish of nature loneth flatterie: for being in the water it will suffer it selfe to be rubbed and clawed, and so to be taken. Whose example I would wishe no maydes to follow, least they repent afterclaps.

Of other fishes verie wholesome
Chap. 178

Beside those tenne sortes aforesayed, there be diuerse other both of the Sea and fresh water. which be verie wholesome, as be, Breame, Bret, Turbut, Wchibut, Cobbe, Haddocke, Lunie, Pullet, which is a fish of this nature, that being afraied both hide onely his head, and thinketh that then all his bodie is hid. Also Warbill a fish of such estimation among the auncient Romaines, that in the time of Claudius the Emperoz, Asinius Celer one that had bene Consul, paid for one of the said fishes eight thousand Sesterias. which after Tonstals account is forty poundes Sterling. Also Rothe, Loch, Wase, Smelt, are verie wholesome fishes, and generally all fish that hath scales and finnes: for many scales and finnes betoken the purenesse of the fishes substance. Likewise Whad and Spackerell are both swete in taste and softe in substance,

Gobio. s. e.
a Gudgion. 9
al. Galbie. s. e.
a Rochett.

Lib. 2. cap. 29.
Lib. 3. de Ali.
fa. Cap. 29.

10

The nature
of a Trout.

A strange
nature of
a fish.

Forty pound
giuen for
one fish.

substance, yet not very wholesome. Of which the one is out of season and full of bones, except it be at the spring of the year, that is the Shad. And the Parkerell, as in colour it doth resemble the Edder, so is it not lightly taken, but when Thunder and lightening, or some tempestuous weather ariseth.

Of other fishes much vsed, though not so wholesome. Chap. 179.

Among all fishes that be pleasant in tast & not wholesome, the Poles are most in vse, which as they be engendred of the very earth, dirt or mire, without generation, or Spawne, so they be of a slimie substance, clammy, and greatly stopping, whereby they are noysome to the voice, as it is recozded in *Sebo. Sal.* in these wordes.

Vocibus anguille prava sunt, si commedantur.

Also they are ill for such as be giuen to the stone: for their sliminess will cause the grauell sooner to congeale, and gather to a stone, and they dispose a man to the golwt, by breeding such like matter as byingeth paine of the ioynts. Wherefore Arnoldus saith pretily vpon the said verse: Nature seemeth to haue done ill, in giuing such sweetness to such ill fishes.

Of Lampreyes. Chap. 180.

Lampreies or Lampurnes be partly of the nature of poles, yet somewhat wholsomer, and lesse iepardous, for that they be not so clammy and so grosse as poles; yet they are thought in some part venimous, because they engender as Serpents doe, or as some say, with Snakes. Wherefore the heads & tails, & the Ring with, in, should in no wise be eaten. After poles & Lampreyes, we should drinke good strong wine, as saith Arnold, and generally with all kinds of fish, wine is very wholesome.

For

Of Yeoles.

Scirpneumonia. i. e. pulmonis inflammatio; nonnunquam fit ex violentia piscium ut Magili et Hippocrati cap. 31. est. qui prout haec sunt hominis natura infestissima. Fern: de partu mortis et symp l. 5. ca: 10. fol: 207. l. 17

The French
prouerbe of
Wine to be
vied with fish.

For as the French man saith Poillon sans vin est poison.)
that is to say, Fish without wine is poison.

Of Conger. Chap. 181.

1 sh. 3 de. Ali.
fa. cap 31.
A generall
rule touching
choile of fish.

Conger is of hard substance, as Philotimus thinketh,
whose iudgement Galen alloweth, & therefore hard
of digestion: For this rule is generall and alleadged in
the same place, both concoction in the stomacke, and the
nourishment which is done in all partes of the body, is
wrought easily in fishes of soft substance, but more hardly
in fishes of hard substance.

Of Salmon. Chap. 182.

Salmon though it be pleasant fish, and very sweete,
especially the belly thereof, yet it is not so wholesome
as many other before mentioned, but much grosser, more
clammy, harder of digestion, and fuller of superfluitie.
And that it is not simply wholesome is proued hereby,
for that it is not vsed to be eaten hot, or immediatly after
it is boyled. The Trout is of like nature, for it is the
young Salmon. The nature of the Salmon is to spawne
in the fresh water, and after vseth both fresh and salt.

Of Ray and Thornebacke. Chap. 183.

Ray or Thornebacke is a fish of soft substance, sauing
that it is full of bones, like vnlo grilles. This fish
also is thought vnwholesome, if it be eaten hotte, and to
dispose a man to the falling euill. Which noysome qua-
lity (as I thinke) both rise thereby, for that it is so moist
a fish and full of superfluitie. Yet the pickles thereof
which grow without vpon the skinne, pulled vp by the
rotes, and dyed and made in powder, and drunke in
white wine or Rhenish wine fasting, is an excellent
medicine

A good medi-
cine for the
stone.

medicine to nuaide grannell and to bzeake the stone as it hath bene often pꝛoued.

Of Porpuiſ and Sturghon. Chap. 184.

Porpuis and Sturghon are fiſhes of hard ſubſtance, and (in my iudgement) not much better than Bacon and bzawne; although for the rareneſſe they be eſtimated of great eſtates. But that fiſh is beſt which breedeth beſt iuice in the body, and the beſt iuice is that which is in a meane betwixne thicke and thinne. Which is breedde of good breedde, and of birdes, as of Partrich and ſuch like: to whom of ſea fiſhes thoſe come neareſt, which liue neare about rocks, as Galen wꝛiteth. Where I note that he putteth a Partrich for example of the beſt fleſh, and ſuch fiſhes as liue among rocks to be beſt, and to appꝛoch neareſt to the nature of wholeſome fleſh: which afterward he calleth *Saxatiles*, of the places where they liue, as he himſelfe expoundeth. For they liue not, in light or ſandy, or earthy places, but among rocks and ſtones: amongſt which he reckoneth the Whitting, the Perch, the Olliſhead or Colonic.

Optimus Succus.

*Lib. 3. de Ali.
ſa. cap. 26.*

The beſt fleſh
and the beſt
fiſh.

Cap. 28.

Of Herring. Chap. 185.

Herring is a fiſh moſt common, & beſt cheape: Yet it is not verp wholeſome; as it is often pꝛoued by them who through eating of freſh Herring, fall into feuers, yet they may not well be ſpared of poꝛe folkes, who regard not ſo much the wholeſomnes of meats, as that they fill by their hungrie bellies. For as Horace wꝛiteth, Bread and ſalt, a hungry paunch will ſatiſſie full well. Pilchards be of like nature to herrings, which kind of fiſhes as they be ſmall in quantity, ſo be they ſmall in value. As for red herrings and ſpatties they be much woꝛſe, and they giue as good nourishment to the body, as reſtie Bacon.

Ser. lib. 3. Sa. 2.

Of Shell fish. Chap. 186.

Lik. 3. de ali.
fa. cap. 33.

Oysters.

Galen giueth this generall p^{ro}pertie of shell fishes, that they haue in them a salt iuice which looseth the belly. Wherein he preferreth Oysters befo^{re} others of the same sort, because they haue a very soft substance. Oysters with vs are eaten raw. Which Galen also mentioneth in the same place. They be vsed also in brothes boyled, or roasted vpon coales. One good p^{ro}pertie they haue in that they doe not lightly corrupt in the stomacke. But if they be eaten raw they require good wine to be drunke after them to helpe digestion; I thinke red wine or sacke is best fo^r that purpose. They be not good fo^r any that haue an itch or breaking sort, or a hoat liner.

Of Muskels. Chap. 187.

Pearles.

Lik. 2. Dios.
cap. 4.

Good pearles
gotten about
Britaine.

Muskels are worse to be digested raw than Oysters. Wherefo^{re} they be most vsed being roasted or boyled: they are very noysome to such as be disposed to fevers, colics or dropsies. There is a kind of Muskels in which Pearles are found, and though the Indian pearles be greatest and moze desired, as being far fetched, yet certaine it is (as Marthi writeth) that pearles do grow and are gotten in the west Ocean about England and Scotland: with which kinde of pearles Iulius Cesar adorned a best plate, and offered it vp in the temple of Diana, as Plinie reporteth.

Of Cockles. Chap. 188.

When shell
fish is at the
best.

Cockles be lighter of digestion than muskels or Oysters, yet are not to be eaten raw. But being roasted vpon coales, as sone as they open they may be eaten without danger, neither doe they breede like inconuenience as Muskels doe. Shell fishes be at the best when the
spring

Spone increaseth as the poet Horace noteth.

Shell fish in growing of the Moone, is best to eat
or sell. Lib. 2. 3w.
54. 4.

Of Crenis and Shrimpes. Chap. 189.

A sponge shell fishes may be numbred these also which
follow. Gouwert Galen calleth them *Crustacea*, and
Tesserae, but the name is not materiall, and the Crenis
is chiefe of them. For it is very nourishing, and doth not
lightly corrupt in the stomackes: Yet it is hard of digesti-
on, as Arnoldus saith upon *Scho. Sal. The Crabbe the*
Loyster, and the *Shrimpe* are of the same nature. Cap. 30.
Dr. Ford (as I remember) upon festiuall daies, they are
wont to eat Crenises, last after flesh. And commonly at
great feastes in London and elsewhere, they be so serued
by surgeryon last as it were to make up the mouth. And
this they name a feast royall. But this kinde of seruise is
disprayed by Arnoldus, in the same Chapter, where he
saith, that fish and flesh together should not be eaten, nor
fish and white meate, nor fish should not be eaten after
other meates.

A feast royall.
Flesh and fish
should not be
eaten toge-
ther at one
meale.

Of the Puffin. Chap. 190.

T here is also a kinde of fish called a Puffin, which in
respect that it lieth altogether in the water, may be
accounted a fish: whereas otherwise considering that it is
feathered and doth lie, as other foules doe, it may seeme
to be flesh, except you would account it as a Wyren or
Sparmaiden, that is halfe fish, and halfe flesh. They be
eaten as well flesh as powdered, and as they be in a
meane as it were betwene flesh and fish, so be they in
wholesomnesse, neither best nor worst. A Carthusian may
eate them and neuer breake his order.

Of

Whether fresh
fish or salt fish
be more whol-
some.

chap 30.

Fresh fish
good for
cholericke
folkes.

Maximè A
Cap. 52.

Diuers sortes of the fishes before said, are vsed to be eaten salt as well as fresh, as Salmon, Conger, Cod, Polls, Herrings, and such like. Beside these, there be some other which are vsed no way but salt. Now if comparison be made betwene fresh fish and salt fish, whether is more wholsome, to speake generally in my iudgement, fresh fish is to be preferred. For as Arnoldus saith vpon *Schola Salerni*, fresh fish both moisten the body, and encreaseth milke and seed of generation, and is very wholsome for cholericke folkes. But salt fish contrariwise dryeth the body, diminisheth seed of generation, and is hurtfull to those that be cholericke. Beside this, if it be much eaten, it hurteth the sight, and causeth itchy & scabbiness, by reason that it engendyeth a sharpe, biting, and barnt humour. All which vns Commodities are briefly compiled of *Schola Salerni* in two verses as followeth.

*Vtrum res salca, res sine, semper, minime,
Et generans scabiem, prurium, sine rigorem,*

Which inconueniences, although they grow as well by much eating of salt flesh as of salt fish, yet I thinke they are rather bredde by salt fish. Notwithstanding I graunt that some kind of fish a little salted, is better than the same fresh: because it taketh away loathing, and increaseth a good appetite. But fish of long time salting (as is the most part of our salt fish) is vniwholsome.

There is yet a kinde of fish which may be doubtfull, whether it should be reckoned among salt fish or fresh fish, because it is in taste fresh, yet brought to vs dried from

from Zealand and other countries Northward. Concerning which fish I will say no more than Erasmus hath written in his Colloquio. There is a kinde of fish which is called in English Stockfish, it nourisheth no more than a stocke. Yet I haue eaten of a pie made onely with Stockfish, which hath bene very good, but the goodnesse was not so much in the fish as in the cokerie, which may make that saourie, which of it selfe is vnsaourie. And as it is said, a good Cooke can make you good meate of a whetstone, euen so it may be that such fish and flesh as is of it owne nature vnto whole some and vnpleasant, by the skill of dressing may be made both whole some and pleasant. Therefore a good Cooke is a good ieuell, and to be much made of.

Of white meates. Chap. 193.

There remaineth yet a third kinde of meate, which is neither fish nor flesh, commonly called white meate, as egges, milke, butter, cheise, which notwithstanding pcorde and come of flesh, as egges from the henne, and milke from the Cowe. Yet because they are not plainly flesh, they are permitted to be eaten vpon the fish daies, among which foure sortes, egges is the chiefest and most nourishing. For egges be of that kinde of meate, which in a little quantitie nourish much, as Auicen writeth. Egges.
Cap. 4. cap. 1.
cap. 2. Wherefore they are reckoned in Scho. Sal. together with other two very nourishing things, as followeth.

*Oua recentia, vna rubentia, pinguiuscula,
Cum similia pura, natura sunt valitura.*

That is to say, newe layed egges, chiefly the yolkes, red wine, and potage or broth of good flesh, as of mutton, venise, capon, or chicken, especially being made with fine flower or grated bread, these three are very comfortable and restorative for mans body, & these three would

Henne Egges
are best.

How to chuse
an Egge.

I wish to be much vsed of Students, for they most neede nourishing meates. But touching the choise of Egges, first I say, that Henne Egges, as they be most vsed, so they be best. Yet Egges of fēlants and Pertriches be not vnwholesome; but Egges of Duckes, Gāse, Turkeys and other foules should be eschewed. And of Henne Egges the choise standeth in thre pointes, that they be white, long, and new: as it is in *Schola Salerni*.

*Filia presbyteri iubet pro lege teneri,
Quod bona sunt omnia, ac, candida, longa, noua.*

That is approued in the Poet Horace.

*Ser. lib. 2.
Sat. 4.*

Egges long and white be nutritiue, much better than the rounde.

The difference of eggs
in dressing.

Sodden eggs.
Potched eggs.

Roasted eggs.

Fried eggs.

Collops and
egges.

Hard eggs.
Soft eggs.
Rare eggs.

Now as concerning the dressing of eggs, there is great difference. For either they be sodden, roasted or fried. And they be sodden two waies, either in the shelles, or else the shelles being broken, the eggs are put into lathing water: the first is called lathing of Egges, the second potching of Egges. Both waies are good, but egges potched are best, and most wholesome. Yet egges sodden in the shelles are better then roasted, because the moistnesse of the water tempereth the heate of the fire which drieth vp the substance of the Egges ouermuch. And fried Egges be worst of all, for they engender ill humours, annoy the stomacke, and cause corrupt fumes to rise in the head. Wherefore collops and Egges, which is an vsuall dish toward shouctide, can in no wise be wholesome meate, yet it is the lesse vnwholesome if the Egges be not fried hard. For in the regiment of health, egges should in no wise be eaten hard, but being in a meane betwene rare and hard, which Galen calleth *Oua tremula*: yet rare eggs, named *Oua subtilia*, that is to say, little more than thorough boate, are good to cleare the throte and bzeast, and they do ease the grāces of the bladder and reines made with grauell,

well, so that they be taken befoze any other meate. And if a mā would breake his fast with a light and nourishing meate, then I say there is nothing better, than a couple of Egges-patched; or the yolkes of two Egges beaten and put into one shel, seasoned with a little Pepper, Butter and Salt, and supped off warme; drinke after it a good draught of Claret wine. This I know to be very comfoztable for weake stomaches; and is often used of the wisest men in England. And this rule is generally to be obserued, to drinke a good draught of Wine, Ale or beere, after we haue eaten an egge, as it is taught in *Schola Sal.*

A fine
breakfast
for a weake
stomacke.

Cap. 38.

Singula post una pocula sume noua.

If hens be starke in laying of egges, gine them hemp-seede enough, and they will become fruitful. For as Mar. sayth, Hemp-seede beeing eaten hath a contrarie effect in men and hennes; for if men vse it much, it extinguisheth nature, but it maketh hennes to lay egges the faster. There is great difference in the partes of an Egge, the yolke is temperately hoat, the white is cold and clammy, and hardly digesteth, and the blood thereof engendzed is not good. Yet it is of great vse in bruises, wounds and sores, as skilfull Surgions doe knowe. The Chicken is engendzed of the white, and nourished with the yolke, though some be of a contrarie opinion. Alexander Aphrodisæus hath a pretie saying of an Egge. A man may say that the type of the whole world is shewed in an Egge: for it is made of the foure Elementes, and is rounde like a Sphere, and hath life in it. The shell be likeneth in qualities to the earth, that is colde and drie: the white, to the Water that is colde and moyst: the some or both of the white, to the ayre, that is hoat and moyst: the yolke to the fire, that is hoat and drie. So he maketh the egge, as it were *microcosm*, a little world.

Lib. 3. Dist.
cap. 148.

Hemp-seede
hath contra-
ry effect in
men and in
hennes.

Lib. 3. prola.
84.

An Egge re-
sembleth the
whole world.

Of Milke. Chap. 194.

Par. 5.
What milke
is.

Milke is made of bloud twise concocted; as Isaac Iudæus defineth it, Milke is nothing else but bloud twise concocted: for untill it come to the pappes or vnder, it is plaine bloud: but afterward by the proper nature of the pappes it is turned into milke. Dioscorideth this commendation to milke generally; All milke is of good iuyce, it nourisheth the body, it looseth the belly; yet it filleth the stomacke and bellie with winde. But this last incommenience may be holpen, as he teacheth afterward: it is lesse windie if it be boyled. And I was wont to helpe it by putting in a little Pepper, Cloues & Spice. Milke, notwithstanding that it seemeth to be wholly of one substance, yet it is compact or made of three severall substances, that is to say in effect, of Creame, Whey and Curds. Of Creame is made Butter, and of Curds Cheese, of which I shall entreat afterward. But of Milke there is great difference, not only concerning the kinds, but also touching the time of the yeare. For Cow milke is thickest, and the milke of a Camell is thinnest, and the milke of a Goate is betwene both. Wherefore in the governance of health, Goates milke is best, and Cow milke is next. Yet the goodnesse of the pasture helpeth much to the goodnesse of the milke: for ill pastures make ill milke, and good pastures make good milke: for such as the soyle is, such is the bloud, and such as the bloud is, such is the milke, as Galen excellently proueth, by example of Goates which feede on Spurge and Scammonie, whose milke was very laxative. Also by example of a Purse, who having fed much of wild herbes, after he gave sucke to a child, infected the same with many sores and byles. And touching the time of yeare, I say, that in the spring time, milke is thinnest, and at the fall of the lease it is thickest and best, according to that olde saying; When
 fearne

Lib. 2. Cap. 64.

How the
windinesse of
milke may be
holpen.

Three sub-
stances in
milke.

Three sorts of
milke.

Goates milke
is best.

Lib. 3. de Ali.
fa. cap 15.

feare to waite red, then is milke good with beas. And how naturall and nourishing a meate milke is, may be perceived not onely by children, who line and like better with that then with any other thing: but also men and women, who being bred from their childhood for the most part to milke, and to eate none of little other meate but milke and butter, appeare to be of good complexion and fashion of body. And no marvell: for where milke is well digested, it engendeth good bloud, and giveth good nourishment, yea it is a restoratiue for them that be wasted, or in a consumption, or beleane, as appeareth in *Schold Salerni*, in these wordes:

Whise time
of the yeare
milke is best.

Long milke
-om. Brewe
(ad. mil.)

Cap 43.

Lac hellicis sanum caprinum, post camelinum,

Ac nutritiuum plus omnibus est asinum,

Plus nutritiuum vaccinum, sic & ovium,

Ad si febris, caput & doloat fugiendum est,

The degree
of milke in
goodnesse.

Wherby it appeareth that Goats milke is principal in a consumption, because it is of meane consistence, as *Galen* sayth; because it is not so thinn as Camelles milke, nor as asses milke, nor so fat and thicke as Cowes milke or Shæpes milke: yet common experience proueth that womans milke sucked from the brest, is without comparison best of all in a consumption. Wherof a notable example was shewed of late yeares in the old Earle of Cumberland, who being brought to later weaknesse by a continuing feuer, by meane of a Womans milke, together with the good counsaile of learned Physicians, so recovered his strength, that before being dead of his heires made of his owne bodie he begot that most worthy Gentleman that now is inheritour both of his fathers vertues and honour. But in the last verse it is said, that milke hurteth them that haue the Ague or the head ache: the reason is, because in bodies that be diseased, it is lightly corrupted in the stomache, and is

Lib. 3 de ali.

fac. cap. 15.

cap. 15.

The Earle of
Cumberland
cured of a
consumption
by womans
milke.

Why milke is
unwholsome
in Agues or
headache,

turned

Milke is ill for
the collicke or
stone and cau-
seth obstructi-
ons.

Milke good
against mel-
ancholy.

Whether
milke be loo-
sing of bin-
ding.

A medicine
for a laske.

Why.

Lih. 3. de Ali.
fa. cap. 15.

turned into cholerike humors, which both inflame the bo-
die and grieue the head. Also milke is hurtfull to them
which haue the collicke or stone, or obstructions of the Li-
uer or Spleene. But it is especially good for them which
be oppressed with Melancholy, which is a common cala-
mie among students. And for this purpose it should be
drunke in the morning fasting abundantly, new milked
warmed from the bodder. But who so would vse it, should
cause the Beest to be milked into a vessel wherein are
first put a few leaues of Syre-minte, a little Sugar or
pure Hony. For by this meanes it shall neither rise in
the stomacke afterward, nor yet turne into Carda; and
after it, should abstaine from other meates and exercise
for thre or foure houres, so; so doing it may purge the
belly, which is one good propertie that milke hath: for
because it is buttery it washeth & clenseth the intrayles,
and is good against pricking paines of the Lungs, Cuts,
Keynes, and Bladder. But otherwise if the Whey be
consumed by any meanes, Milke rather bindeth the belly
than loseth; and may be vsed as a medicine for a Laske
in this manner. Take milke from the Cow, or else new
milked, and heate a gad of Steele or iron glowing hot in
the fire, and quench it therein, so doing nine or ten times
together, then drinke it fasting, and it will helpe them.
Yet some I haue known almost grown to a fluxe, that by
drinking of milke well boyled without salt, and well spi-
ced with Cinnamon, or with Chalke Hauen into it, haue
haue eased in short time. But so long as the Whey is in
it, it is rather Laxative: for whey of it selfe is very Laxa-
tive, and may well be vsed of such as be colicine, because
it loseth the belly gently. And for this cause (as Galen
writeth) In old time they vsed it much to loose the belly.
And this I can say of experience, that if it be commonly
drunke at the spring of the yeare, and especially in May,
it bringeth the body to good temper & is good against itch,
scabbes, Poxpew and other impediments without the
skinne

skinne, and maketh a good colour in the face (as I suppose) for that it purgeth Choler and melancholy, and qualifieth the heate of the stomacke and Liver; all which properties are briefly set forth in *Schola Salerni* in Cap. 36. one verse.

Includit, laxat, penetrat, mundat quod, Serum.

Some use to boyle *Famitzie*, *Parts-longue*, *Cordine*

or *Suerzie*, *Scabious*, *Violet leaves*, *Bozell*, and such like cooling herbes in the whey, and so it is made into effectuell for the foresaid purposes, and who so needeth, may use this decoction, for it is of great force.

A cooling decoction of whey good for many purposes.

Of Creame. Chap. 195.

Creame is one part of substance of milke, and is included the very head or heart of milke, and is of two sortes; that is to say, raw Creame which is gathered of the milke without fire after it hath stode a time, and clotted creame which is made by setting the milke over an easie fire, untill it come to a thicke head. Both these kindes are used as a delicate dish in the Summer season, either with sugar or with Strawberies. But how wholesome a dish it is, *Matthiolus* teacheth upon *Dioscorides* saying: By reason of the softnesse thereof, beside that it looseth the stomacke, and swimmeth above all the other meate, it releaseth the nourishment, and maketh grosse blood. Wherefore they that goe from *Dys* to *Bosley*, or from *London* to *Wington* to eate Creame, make but a slender journey: yet raw Creame well boyled with a little sugar, is a good nourishing meate, and good for a weakke Stomack, so it be used according to the conditions aforesaid in the treatise of poplke.

Lib. 2. cap. 46.

Lib. 2. cap. 46.

Of

Of Butter. Chap. 196.

Of both sortes of cream is made Butter, which if it be fresh & new made is very wholesome, especially if it be eaten in the morning, but afterward it is not so good, according to the old English proverb: Butter is Gold in the morning, and Silver at home, and Leade at night. The meaning whereof because it is so common, I will here omit. The chief properties of Butter are reckoned to be these in *Scho. Sal.* as followeth.

Cap. 39.

Lenit & humectat, soluit, sine febre purgatur.

An experiment of Butter to make one soluble. The virtues of Butter.

Butter mollifieth and moisteneth and looseth the bellic, which effects are wrought chiefly by reason that it is oylie and slipperie. wherefore it is good for such as be commonly collicke: and this experience I haue of it, that some which haue bene wonted to a fine diet, and to eat no bread but manchet, by eating of white bread and butter in a morning fasting, (which is a Conitric mans breakfast) haue bene made as soluble as if they had taken some purgation. Also Paracelsus writeth in his Booke named *Paracelsum*, that the Flemings are little troubled with the collicke, because they vse to eate much Butter. But in one respect they are reprobued by Arnoldus vpon *Schola Salerni* in the Chapter aforesaid, for that they eate it last after other meats: for butter (saith he) should in no wise, as meat, be eaten in great quantitie, and especially it should not be eaten after other meate. But to vse it with other meate it is very wholesome. Beside this, it profiteth them much that be stuffed in the breast or lungs with superfluous humours, & be short winded, especially if it be eaten with sugar or Honey. Yet it is not good for them that haue any fever or hotte livers, for the fatnesse thereof doth augment the heate of the fever or Liver. The necessitie of Butter in dressing of meates, in making of salues and ointments, I ouerpasse; yet would I wish that

The Flemings little troubled with the collicke.

that such as haue children to bring vp, would not be without May butter
 May butter
 out May butter in their houses. It is to be made chiefly
 in May, or in the heat of the yeare, by setting butter new
 made without salt, so much as you list, in a platter open
 to the Sunne in faire weather for certaine daies, untill it
 be sufficiently clarified, and altered in colour, which will
 be in twelue or fourtene daies if there be faire Sunne-
 shining. This is of marvellous vertue in any exulcera-
 tion, and I haue knowne the wilde fire healed therewith,
 being incorporate with Sage leaues. And for the ease of
 Infants to bring forth their teeth, Galen aduiseeth vs to
 rub their gummies oftentimes with fresh Butter, and
 thinketh it of no lesse force then Honie, for that purpose.
 At the making of Butter is left a kind of whey, which
 they commonly call Butter milke, or soure milke, which
 after it hath stood a time, becommeth soure, and is much
 vsed to be eaten either of it selfe, or with swete milke,
 especially in the Summer season, because it is cooling, and
 no doubt but it is both moist and nourishing, and cleans-
 seth the best, and is shortly digested. Also with it is made
 together with sweet Milke, a kind of possets, which is cal-
 led a posset of two Milkes, or a soure milke posset, which
 is a very temperate and cooling drinke, and is vsed in
 hot diseases with great successe, and doth cure more than
 any other drinke, as is proued daily in Lancashire, where
 it is most vsual. The way to make it, is to take a quan-
 titie of Butter milke after it is soure, and to vse that as
 you were wont to vse Ale or wine to make other possets.
 This kind of posset, and the other made with Ale & swete
 Milke, are so vsual in the Countrey aforesaid, that they
 supply a great part of Physicke. And the one sort that is
 made with Ale, is commonly vsed in the morning and at
 breakfast for their seruants, and found by experience to
 be as good in health as in sickness: but every Countrey
 hath his fashion, according to the old Adage. There is yet
 another kind of Butter made of Almonds with Sugar
 and

To heale the
 wild fire,
 To bring
 forth teeth
 in children.
 Lib. 10. Simp.

A posset of
 two milkes

Possets vsed
 at breakfast
 in Lancashire

Almond Butter.

and Rose water, called Almond Butter: which being well made and eaten with Violets, especially in Lent, when Violettes be most fragrant, is very wholesome and commodious for Students: for it reioyeth the heart, it comforteth the Braine, and qualifieth the heate of the Liver.

Of Cheefe. Chap. 197.

Cap. 37.

Lib. 3. de ali.
fa. cap. 17.

Cheese generally in Physicke is reckoned unwholesome, and is thought to annoy the stomacke, to cause oppilations, to ingender ill humours, to bꝛeake the collicke and Stone. Wherefoze it is no good meate for Students, though labouring men commonly vse it without harme. The nature of Cheese standeth chiefly in three pointes, as it is in *Schola Salerni*. First in that it is cold, which is to be vnderstood of new Cheese. Secondly in that it bindeth the belly, and maketh one collicke. Thirdly in that it bꝛeaketh grosse humours, which is the proper tie of all sortes of Cheese, as Galen writeth, saying: To breede grosse bloud, is the common fault of all Cheefe. The aforesaid three properties are briefly expressed in this manner.

Casens est gelidus, stipans, crassus, quoque durus.

Cap. 9.

Where *durus* and *stipans* haue one signification: yet of all sortes of Cheese, that which is soft, being well made doth least harme: yea as it is in *Schola Salerni*, it both nourisheth and maketh fat, for so it is said,

Nutrit triticum, & impinguat, lac, casens infans.

What Cheefe
is best.

Now what Cheefe is well made or otherwise, may partly be perceiued by this olde Latine verse.

*Non nix, non Argos, Methusalem, Magdalenens,
Esans, non Lazarus, casens ille bonus.*

That is to say, Cheese should not be white as Snow is,

is, not full of eyes as *Argos* was, nor old as *Merchusalem*, was, nor full of wepe or weeping as *Marie Magdalen* was, nor rough as *Esaie* was, nor full of spots as *Lazarus*. After *Tusser* in his Booke of husbandrie addeth other properties also of Cheese well made, which who so listeth may read. Of this sort for the most part is that which is made about Banbury in *Worcestershire*: for of all cheese (in my iudgement) it is the best, though some preferre Cheshire Cheese made about *Shantwich*: and other also commend more the Cheese of other Countries. But Banbury Cheese shall goe for my money: for therein, (if it be of the best sort) you shall neither tast the rennet nor salt, which be two speciall properties of good Cheese. Now who so is desirous to eate Cheese, must eate it after other meat, and in little quantitie. A peny weight according to the old saying is enough, for being thus vsed, it bringeth two commodities. First it strengtheneth a weake stomache. Secondly it maketh other meates to descend into the chiefe place of digestion, that is the bottome of the stomache, which is proued in *Schola Salerni* in these wordes:

Cheese should
be eaten after
meate.

Cap. 37.

*Languenti stomacho, casens addit opem,
Si post sumatur, terminat ille dapes.*

But old and hard Cheese is altogether disallowed, and reckoned in *Schola Salerni* among those tenne manner of Cap. 7.
meates which engender melancholy, and be vnwholsome for sicke folkes, as appeareth before in the Chapter of Biese: yet an old hard Cheese is good for some thing, for *Galen* sheweth, that an old Cheese cut in pices, and sod-
den with the broth of a gammon of bacon, & after stamped with a little of the broth, & made in maner of a plaster, and laid so the ioynt where the gowt is, will breake the skinne, and dissolue those hard knots which the gowt causeth: which experiment he first proued himselfe, and was afterward vsed of others. Wherby it appeareth that old Cheese, though it doe no good within the bodie, yet

Lib. 10. Simp.

A good plaster
for the
gowt made
of an old
Cheese.

I thinke an old and hard Chése is better in their cofers than in their bellies : yet I know that labouring men eating it daily feele no inconuenience thereby. But that is not to be maruelled at, for (as I say often) Great labour overcommeth all things, and that sort of men haue commonly good Stomackes : and so saith *Schola Salerni*.

Cap. 37.

Casus & panis bonus est cibis bene sanis :
Si non sunt sani, tunc hunc non iungit panis.

And surely the state of body that many labouring men haue, is very sound and perfect, and is named of Galen *aplo. 3. com. 1. absoluta iusticia*. And contrariwise the state of Students, I meane of those which be Students indeed, and not loytering Lurdeines, I say the state of their bodies is rather *exa iusticia*. For they be commonly *Valeudinary*, that is sickly, and therefore they haue moze néede to forbeare such meates as be of hard digestion, and of euill nourishment, as hard Chése and such like. As so; roasted Chése is moze méte to baite a trap, to catch a mouse or a rat, than to be receiued into the body, for it corrupteth in the Stomacke both it selfe and other meates, and sendeth by ill vapors and fumes, which corrupt the breath. Some folkes by nature do abhorre Chése; which commeth of a naturall proprietic of the Stomack, by reason of the temperature thereof, for that reason Galen saith: There is a certaine proprietic of temperament in every body which agreeth to one thing and disagreeeth with another. And againe he saith. There is a certaine naturall desire in every part. *Wh* theato of white meates.

Roasted
cheese.

Why some by
nature ab-
horre cheese.
Lib. 1. de temp.
Lib. 1. de consu.

as Ladies bestow is put into the rimet. whereas th but the faire Chése is made
 Of Sauces. Chap. 198.
 Next after meates I haue thought good to speake some
 what of Sauces, because weake Stomacks as be
 commonly of Students, do néede often times to be ppon-
 ked

as Ladies bestow is put into the rimet. whereas
 Ferrar. 968. c.
 in latine spoken;
 so is said in
 also.

uoked. Yet I will not say much thereof, because the making of Sauces both belong to the Cooke and not to the Physitian, and diuerse meates require diuerse sauces, and diuerse men haue diuerse appetites, so that it were an infinite matter to discourse fully therein. But I will briefly set downe some things very profitable in this behalfe: which if Students shall follow, they shall finde thereby great commoditie touching their health.

Of all Sauces those two are the best, which were commended by Socrates, as Tullie reporteth. That is, hunger is the sauce for meate, and thirst is the sauce for drinke.

Two principles of sauces.
Lib. 5. T. 5.

And thereof Tullie giueth two notable examples in the same Booke, which I will recite in English. First of hunger, that it is the best sauce for meate, he proueth

Two notable examples in two Kings of hunger and thirst.

by Ptolomeus King of Egypt in this manner: When Ptolomeus trauailed through Egypt, hee parted for a while from his company, and went into a Cottage, and finding nothing there but browne bread, he thought that he neuer fed better in all his life. And that thirst is the best sauce for drinke, he proueth by the example of Darius the great King of Persia, as followeth. When Darius flying from his enemies, in his thirst, had drunke fowle water, defiled with dead carcasses: he said that he neuer dranke better drinke in all his life: for why, he dranke alwaies before he was thirstie. To these may be added the worthie Apothegme of Dionysius King of Sicilie mentioned by Tullie in the said Booke: When Dionysius misliked the portage that were serued before him at the beginning of his supper, the Cooke which had made them said, it was no maruaile if they misliked him, for they wanted sauce. What sauce (quoth the King?) Marie Sir, said the Cooke, they wanted labour, sweat, running, hunger, thirst: for with these things are the meates of the Lacedemonians sawced. So that hunger and thirst are the best Sauces for meate and drinke, and the meanes to get hunger and thirst, are exercise and

These Lacedemonian sauces are good for such as feed at full.

How Socrates
procured
hunger.

abstinence fo; a time. This did Socrates well perceiue the
anhoure of this golden sentence, fo; as Tully writeth in
the fo;esaid Booke. When he walked apace vntill the eue-
ning, and one demaunded of him why he did so, he answe-
red, that he procured hunger by walking, to the end he
might suppe the better. But this kinde of satore is natu-
rall, and euery man doth bring it with him to the table :
but there be other satores which be artificiall, of which I
will set downe those that be most vsuall.

Of Salt. Chap. 199.

Cap. 52.

The satore most common of all other is Salt, which is
so necessarie that we cannot well line without it :
and therefore it is the first thing that is set on the Table,
and should be the last taken away according to those old
verses mentioned by Arnoldus vpon *Schola Salerni*,

*Sal primò poni debet, primòque reponi,
Omnis mensa male ponitur absque sale.*

Two vertues
of Salt.

The necessitie of Salt in seasoning of meates, and pre-
seruing of meates is such, that almost it is vsed with eue-
ry kinde of meate. The vertues thereof be chiefly two,
in the Chapter also;esaid. The first is, that Salt resisteth
venime, by reason that it is a dryer. The second is, that
Salt maketh a mans meate sauourie, which needeth no
p;ose. These two properties are thus exp;essed in meter
in the said Chapter :

*Sal virus refugat rectè, insipidumq; saporat,
Nam sapi esca male quæ datur absque sale.*

Two kinds
of Salt vsed
in meates.

There be two kinds of Salt in vse among vs in Eng-
land, that is, Bay salt, & white salt, which is chiefly made
in Cheshire at the towns called the *Willes*, where there
be certaine pits or welles of salt water, whereof by boy-
ling they make the white Salt. And the same water is
as good to powder any kind of flesh, as *Vine* : fo; (as I
haue

haue heard them say that dwel about *h* *Wiches*) within foure & twentie houres it will powder base sufficiently. A great blessing of God to raise vp such spzings for our vse so farre within the land. There be also other soztes of Salt vsed in Physicke, but not vsed in meates, wherefore I let them passe. And although Salt doth make the meate moze sauozie, yet I aduise all students not to eate much Salt, nor Salt meates: for much Salt eaten (as it is sayd of old) will make one to loke old sone, and Salt meates breed the discommodities aforesayd in the Chapter of Salt fish. And this experiment I haue of my selfe, which peraduenture may do others good; that being troubled with an Itche diuers yeares at Drford, by soz bearing Salt altogether & Salt meates I was cured thereof thzoughly within one yeare, and I was so precise in that point, that I would eate no Salte with an Egge, which at the first I thought vnsauozie, but afterward by vse it wared pleasant enough.

Of Vineger. Chap. 200.

The second sort of sawce which is in common vse, is Vineger, whose nature is to cole and bind, as Dioscorides writeth. It is good for the stomacke, and promoketh appetite, and is very wholesome to be vsed in the time of Pestilence. For (as Auicenn saith) to vse Vineger with meate in time of Pestilence, is a good preservative. In *Schola Sal.* there be fine properties ascribed to Vineger. First, that it dryeth. Secondly, that it coleteth. Thirdly, that it maketh leane. Fourthly, that it engendzeth Melancholy. Fifthly, that it diminisheth seede of generation: all which properties are contained in these verses following.

Lib. 5. cap. 17.

Chap. 45.

Chap. 46.
Five properties of vineger.

*Frigidat & modicum: Sed plus desiccet acetum,
Frigidat emaceratq., Melanch. dat. sperma minorat.
Siccus infestat nervos, & pinguis siccatur.*

℞ ij

The

A practise to
make one
leane & low
coloured.

A good wa-
ter to cleanse
the mouth.

Rosq vineger

Vineger of
Gilliflowres.

The last verse sheweth, that Vineger hurteth the si-
nerves, and maketh one leane, which is to be understood,
if it be taken fasting, as I haue knowen some maidens
to drinke Vineger next their hart to abate their colour &
to make them faire, and sometime to eate tostes dipped in
Vineger: but if it be often vsed, it will breede many inco-
ueniences. One spoonefull of Vineger mingled with three
spoonefulls of Rose water, or so; want of Rose water with
well water, is a good lotion to cleanse the mouth and
gummes from filth which corrupt the breath. There be
two sorts of Vineger in common vse, that is to say, white
and red. For the colour it maketh no matter, so that it be
rightly made: so; some vse to mingle Ale and Wine to-
gether, and so to make Vineger, and some make it of Ale
only, giuing it a colour afterward with Turnsale, or such
like: but that is rather Aliger then Vineger; so; right Vi-
niger is made of Wine onely. And if any list to make a
perfect kinde of Vineger, that is not onely wholesome but
wholesome also, let him take a gallon or two of good Vi-
neger, in some little barrell or glasse, and put into it, so; e-
uery quart of Vineger, one handfull of Rose leaues, ga-
thered befoze they be fully budded so;th, and withered
halfe a day befoze vpon a faire boorde, put them into the
Vineger, and stop vp the barrel or glasse very close with
rope and clay, and set it so that the Sunne may haue
power vpon it, but yet defended from the rayne, and
let it stand so a moneth or six weeks, or longer, and at the
end of Sommer straine the Vineger from the Roses and
keepe it so; your vse. Or if you would haue it stronger of
the Roses, straine so;th the olde Roses, and put in fresh
oftentimes; or if you suffer the Rose leaues to remaine all
the yeare in the Vineger it is not amisse, so; they wil not
putrifie. After the same manner you may make Vineger
of Gilliflowres, which I haue spoken of befoze where I
entreated of that flower. Likewise of Violets and such
like: but the Vineger of Roses and Gilliflowres is best,
and

and is indoe of great vertue, as well in meats as in me- ^{Preseruatues}
dicines, especially against the Pestilence. And if a man ^{from the Pe-}
cannot abide to drinke it, yet to drénche an handkerchiefe, ^{stulence.}
o: such like cloth in it, and to smell to it, is a god prefer-
uatiue, o: to heate a slate stone o: other stone in the fire, &
to paze Vineger vpon it, and to receiue the smoake o:
fume thereof with open mouth. Veriuce, which is made
of Crabbes pressed & strained, is like to Vineger in ope- ^{Veriuce.}
ration, saving that it is not so strong. A posset o: Hilibub
made of Veriuce, is god to cole a cholericke stomacke,
& I haue knowen some to vse them in hoat fevers with
god successe. With Vineger also is made Oximel, which ^{Oximel.}
is very god to open obstructions of the inner parts of the
body, whereb; fevers may be prevented which common-
ly procede of obstructions. It is to be made in this man-
ner: Take a quart of faire water, a pinte of pure Hony,
boyle them both together leasurely, alwaies scumming
as frothy ariseth. And when they are boyled to the third
part, that is to a pinte, then put in of strong white Vine-
ger, (if you can get it) halfe a pinte, boyle them againe a
little, and scumme it cleane with a fether, then take it
off, and vse it at your pleasure. This is named Oximel
Simplex. Some put in Rosemary at the first boyling, and
so they make it moze pleasant. But if you put in rotes of
Perley and Fenell and their seides, it is then Oximel
compositum, and is moze effectuell in opening obstructions.
Fernelius prescribeth as much Hony as water. Weckerus ^{Lil. 7. de med.}
appointeth a pottell of Hony, a quart of water, and ano- ^{Anti. lib. 2.}
ther of Vineger to be made as afoze is said; so that you
may follow whether anthour you will.

Of Mustard. Chap. 201.

The third sauce which is in common vse is Mustard,
which as it procureth appetite, & is a god sauce with
sundry meates both fleshy and fish, so is it medicinable
to

How needeing
proceeding of
Mustard may
be holpen.

to purge the bzaine, as I haue shewed in the treatise of Herbes, which effect may easily be perceined, by that if the Mustard be good, if a man like too deepe, if straight way pearceth to the bzaine, & prouoketh nesting, which extremitie may be sone holpen by holding bread at your nose, so that the smell thereof may ascende vp into the head, so that killeth immediatly the strength of the Mustard. The best Mustard that I do know in all England, is made at Tetwelsbury in Gloucester shire, & at Welakefield in Poykeshire. Of the thre foresaid Sawces, Salt and Mustard are hoat: but Mustard much hotter than Salt, and Vineger is cold; which difference must be applied to seasons of the yeare: for in hot seasons we should vse cold sawces, and in cold seasons contrariwise.

Of a Common sawce. Chap. 202.

Cap. 22.

In Schola Salerni is set forth a common Sawce, to be made with fere things, that is to say, with Sage, Salt, Wine, Pepper, Carlicke, Percely, as appeareth by these verses:

Salvia, Sal, vinum, Piper, Allia, Petroselinum:

Ex his fac salsa, ne sit commixtio salsa.

But I doe not thinke that all these together should be made in one Sawce, for that were but a mingle mangle indeede, and a swete sawce for a sicke Swine: but I do take it that all these are good to be vsed in common sawces, especially for the Winter season, because they be hoate. Yet I doe know one Sawce which is common, and is very good for diuerse sortes of meates, and that is Onions sliced very thinne, faire Water and grosse Pepper, for this Sawce, will serue very well for Capon, Henne, Felant, Partrich, or Woodcocke. The Onions will doe the lesse harme if they be boyled in Water, untill

Whe they be in a manner dry, then may you put some of be dipping to them, and Pepper grosse beaten; soz so it will serue also soz a Turkie. But I will enter no further into the art of Cokerie, lest some cunning Cooke take me tardie, and say vnto me as the Tayler said to the Shomaker; meddle no further but with the shooe. Wherefoze of the goodnesse of substance of meates thus much. It followeth now that I speake of the quantitie of meates.

No sator uice cupidam.

Of the quantitie of meates.

Chap. 203.

The second thing, that is to be considered of meates (as appeareth by my diuision) is the quantitie, which ought of all men greatly to be regarded, soz therein lyeth no small occasion of health or sicknes, of life or death. For as want of meate consumeth the very substance of our flesh, so doth excelle and surfet extingwish & suffocate naturall heat wherewith life consisteth. So that the word *Mediocre*, which Hippocrates applieth to all those fine things spoken of in this Booke, must especially be applied to meates, that is to say, that the quantitie of meate be such, as may be well digested in the stomack. That it be according to the nature of him that eateth, & not alwaies according to appetite. For the temperate stomacke only (which is rare to be found) desireth so much as it may conveniently digest. Contrariwise the hot stomacke doth not desire so much as it may digest. The cold stomacke may not digest so much as it desireth. Wherefoze, the surest way in feeding is to leaue with an appetite, according to the old saying, & to keepe a corner for a friend. Which also is approved by Hippocrates, where he saith: The preservation of health is, to rise from the table with an appetite, and to labor lustily. The same also is taught in Ecclesiasticus after this manner: How little is sufficient for a man well taught,

Three differences of stomackes.

*Epid. Sect. 4.
Apho. 20.
Two chiefe points of preserving health
Cap. 31.*

and therby he belceth not in his chamber, nor slee any paine. A wholesome sleepe commeth of a temperate bely, he riseth vp in the morning, and is wel at ease in himself, but paine in watching and cholerick diseases, and paines of the bellie are with an vnsatiabie man. This rule although it be very hard, (for hardly may a man withhold his hands vntill his belly be full) yet I aduise all men as much as they may to follow it, and to beare well in mind these two Latin verses following:

*Pone gula metas, vt sit tibi longior aetas,
Esse cupis sanus? sit tibi parca manus.*

Two verses
to be fol-
lowed of all
that would
liue in
health.

That is to say, vse a measure in eating, that thou maist liue long: and if thou wilt be in health, then hold thine hands.

But the greatest occasion why men passe the measure in eating, is varietie of meats at one meale. Which fault is most common among vs in England farre aboue all other Nations. For such is our custome by reason of plentie (as I thinke) that they which be of abilitie, are serued with sundry sortes of meate at one meale. Yea the more we would welcome our friends, the more dishes we prepare. And when we are well satisfied with one dish or two, the come other more delicate, & procureth vs by that meanes, to eate more the nature doth require. Thus varietie bringeth vs to excesse, and sometimes to surfet also. But Physicke teacheth vs to feede moderately vpon one kinde of meate only at one meale, or at least wise not vpon many of contrarie natures. Which the Poet Horace notably declareth in this manner.

Varietie of
meates, breedeth
excesse
and surfet.

Ser. lib. 2. Sa. 2.

Drantes
verses.

Now listen well, how great the fruites of sparing diet be,
First good for health, for this thou must periwade thy selfe with me:
That many thinges annoyeth man, and meates do much offend,
Though they be pleasant yea & good, yet, when thou dost the blend,
As fish with foule, rost meates with boyled, to choler goes the fend,
The moyst to fleame, for stomack fleame a gust is most vnnete.

And

And thus much I can testifie of mine owne experience, An experi-
ment to
make one
slender. that a man who was befoze verie grosse and fat, by fix-
ding vpon one dish onely at one meale, and vjinking
thereto but small dvinke, within a yeare oꝛ two became
slender. Also another I knewe, that by eating one meale
onely in one day, though diuerse soꝛts of meates, was
made thereby much smaller. But hercof we haue no bet-
ter a pꝛofe than is in the Vniuersities of Oxfoꝛde and
Cambridge, where the Students haue commonly but
one kinde of meate at a meale. and do liue and like very
well therewith, and be foꝛ the moze part as cleane men of
personage, as lightly may be seene. Yet I condemne not
varietie of meates, especially with vs in England that be
daily accustomed thereto, so that there be no great contra-
rietie betwene them, as there is betwene fish and flesh,
betwene Partilmas biese and Chickens, and so that we
exceed not in eating: foꝛ excesse bzingeth surfet,
surfet bzingeth sudden death oftentimes, as Galen shew-
eth. Lib. 1. Apho. 3. The reason is alleadged in the same place. When
the bowels are filled with meate and drinke aboue mea-
sure, it is danger, least that they breake, or naturall heat
be quenched and suffocate. This disease, (I meane sur-
fet) is verie common: foꝛ common is that saying and
mozt true: That more die by surfet than by the sword.
And as Georgius Pictorius saith, all surfet is ill, but of Dialo. 3.
bread worst of all. And if nature be so strong in many,
y they be not sicke vpon a full goꝛge, yet they are dꝛow-
sie and heauie, and moze desirous to loyter then to laboꝛ,
accoꝛding to that old maxie, when the belly is full, the
bones would be at rest. Pea the minde & wit is so oppres-
sed and overwhelmed with excesse, that it lyeth as it A full belly is
vnfit for stu-
dy. were dꝛowied foꝛ a time, and vnable to vse his foꝛce.
Which thing the Poet Horace woꝛthily setteth foꝛth in
the aforesaid Satyre as followeth:

Thou seest how pale all men do rise from suppers late at night.
A gaine, the corps charged with excesse, doth ouer charge the mind,

Abandoning to earthly things the soule of heavenly kind,
The temperate may soone dispose his members to their rest,
And rise againe deliurly, to labour quicke and prest.

Wherefore I counsaile all Students to follow the
advice of the Poet Ocellus, mentioned by Horace in the
said Satyre in these words :

Learne abstinance, O learne of me, not when your paunch is full,
Or when with grosse vplinging fumes, your sight is mazed and dull,
Or when your lust leanes to the worst, and will not brooke the best,
Come soberly, not overcharg'd, with iusttrailes all at rest.
Something to say, the wastfull womb doth plague and kill the braine,
As that ludge doth his countrie hurt, who gapeth after gaine.

Lib. 5. Twf.
Two notable
sayings of
Tullie tou-
ching the
quantity of
meates.

Three sortes
of dyet.

And Tullie himselfe is of the same minde, where he
sayeth: We cannot well vse the minde, when we be full
of meate and drinke. And in Cato Maior he sayeth: So
much meate and drinke must be taken, that the strength
may be refreshed and not oppressed. But that the quan-
tity of meat may be fully declared, it is necessarie that
I propose three sortes of diet prescribed by Physicians as
well in health as in sickness. Which be, a full diet, a
meane diet, a slender diet. Or if you will apply it to
meates, much enough; enough in a meane, and little e-
nough. The full diet doth not onely sustaine the strength
of the bodie, but also encrease it. The meane diet doth
onely preserve the strength and maintaine it. The sen-
der diet doth abate and diminish it. The full diet (for ex-
ample sake) may be such, as is vsed at Oxford upon gau-
die days. The meane diet, such as is vsed commonly. The
slender dyet, such as is vsed upon fasting nightes, as a
little bread and drinke, and a few raysons or figges. Now
as the meane is best in all things, so in dyet, as Hippo-
crates teacheth: Not fullnesse, nor hunger, nor any thing
elic exceeding natures measure is good: for all excesse is
against nature. Yet if a man shall decline from the meane
toward

Lib. 2. Aplo. 4.

toward either of the extremes (so) it is verie hard alwaies to hold the meane) it is better in health to decline to a full diet than to a slender, so it be not a plaine surfet. For so teacheth Hippo.: Every offence in diet is worthe to be more grievous in a slender diet, than a full diet, and for the same cause; a very spare, precise and exquisite diet is not so sure for them which be in health, because the breaking thereof is more grievous. So that in health we should keepe no p̄erise diet, but alwaies take to augment the strength of the body, by a full diet, or at the leastwise to maintaine it by a meane diet, and in no wise to diminish it by a slender diet. And this is the cause (in my iudgement) why some men obseruing no diet at all, be more healthfull and stronger, than those who tie themselves continually to certaine rules in diet, because in them, nature being stronger, is able to withstand any sickness, by expelling the cause thereof. Yet in sickness sometimes, a slender diet is necessarie, especially in sharpe diseases, as Hip. teacheth. And in long sickness the meane diet is to be vsed, aswell as in health. For otherwile, the strength of the patient woud not be able to endure till the end of the sickness. But in a sickness that will end within three or foure daies, we should vse a diet which Galen calleth in his commentary vpon the foresaid Aphorisme. *Summa tenuis victus*, that is to eate nothing at all, or else, but a little melicrate: & surely this kind of diet is good in some diseases, and I haue knowen many that haue driuen away sickness by fasting, that is to say, by eating nothing for a time, which is named in Latine *medietas*. And for this cause (as I thinke) that ancient Physician Theſalus, mentioned of Galen, first devised this *Dietition*, that is to say, three daies abstinence, for his patients, who notwithstanding Galen reſisteth in the same place, because he vsed it in long diseases, & by that meanes brought his patients to vtter weaknesse. Wherefore he concludeth, that the Physician in dieting should regard chiefly

1. *Aph. 5.*Diet in sickness.
1. *Aph. 4.*

Fasting driues away sickness.

Lib. 4. de meth. med. cap 4.

chiefly two things : that is to say, the force of the sickness, and the strength of the partie that is sicke, & thereafter to prescribe lesse or more to be received. More shall be said touching this point, where I shall entreate of custome, time and order. Now if a man being in health, take more than nature may well beare, let him follow the counsaile of Iesus Syrach. If thou feele that thou hast eaten too much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sickness vnto thy body.

Cap. 31.
How surfeit
may be eased.

Of Qualitie Chap. 104.

The qualitie
of meates.

The third thing that is to be considered in meates, is the qualitie, that is to say, the temperature or state thereof: as whether it be hot or cold, moist or drye, grosse or fine, thicke or thinne: which is greatly to be regarded both in health & sickness; for in health such meates should be vsed, as be like in temperature to the body. As to them whose naturall complexion is moist, as is of children, ought to be given meates that be moist in vertue or power. And to them whose naturall complexion is drye, ought to be given meates drye in vertue or power. Contrariwise, to bodies vntemperate and in sickness, such meates and drinckes are to be given, which be in power contrary to the distemperance. As to them which be very cholericke or sicke of a fener, should be given moist meates and cooling. For true is that saying of Galen. Euery thing is increased and nourished with his like, and is destroyed and corrupted by the contrarie: therefore the preservation of health is wrought by thinges like, and diseases are cured by the contrarie. Whereof springeth that common rule, That contraries are cured by their contraries. But here we must take heede that the meates do not much exceede the distemperature of the body: as those doe which be named medicinable meates,

De iniqua.
me. cap 6.

as hot Vines, Pepper, Garlick, Onions, and such like. For these being hot & dry far aboue the meane, if they be giuen to a cholerick person, they be very noisome, because they excede the iust temperature of mans body in that complexion. But to the which be slegmaticke, they be often times wholsom. Contrariwise cold water, cold herbs, and cold fruites moderately vsed, be wholsome to cholericke bodies, by putting away the heate exceding the naturall temperature. But to them which be slegmaticke, they be vnwholsome, and do bring into them disemperature of cold & moist: but what meates be hot or cold, moist or dry, grosse or fine, thicke or thin, may be learned by perusing the treatise before, concerning meates of all sorts.

Of Custome. Chap. 205.

The fourth thing that is to be considered in meats is custome. Which is of such force in mans bodie both in sickness and in health, that it counteruaileth nature it selfe, and is therefore called of Galen in sundry places, another nature. Whereof he giueth a notable example, where he sheweth that an olde woman of Athens vsed a long time to eat Hemlocke (which is a ranke poison) first a little quantitie, and afterward more, till at length she could eate so much without hurt, as would presently poison another. The like Storie is tolde by Albertus Magnus, where he declareth that a child by long vse and custome would eate Spiders out of the wall without any harme, notwithstanding that Spiders (as all men doe know) are a present poison: So that custome in proceesse of time may alter nature, and make that harmlesse which is otherwise hurtfull. And in meate and drinke every man feeleth in himselfe, that whereunto he hath bene of long time accustomed, though it be not so good as other, yet doth it lesse harme than that whereunto he is not vsed. And this is approued by Hippocrates: Those things

Lib. de Cou.

Lib. 3. Simp.

Two marvellous examples of poison eaten without hurt.

Lib. de Secret.

Custome in meate and drinke.

Apho. 50.

which

which haue beene long vsed, although they be worse, yet they grieve vs lesse, than things vnwonted. Therefore it is good sometime to change custome. Custome also bringeth liking, and liking causeth good concoction. For what the stomacke liketh, it greedily desireth: and hauing reined it, closely incloseth it about vntill it be duely concocted. Which thing is the cause that meate and drinke wherein we haue great delight, though it be much worse than other, yet it doth vs moze good: which Hippo. also teacheth. Somewhat worse meate and drinke, so it be to our liking, is to be preferred before meat & drinke, which is better, but not so delightfull. Which is not so to be taken as many Physicians do thinke, as if it were lawfull for them to suffer their patients to haue whatsoever they desire, although it be contrary to their disease: but it is meant conditionally, as Hippo. teacheth, to wit: If it hurt little, and that hurt which is, may easily be remedied. And of what force custome is in labour, Hippo. teacheth. They that be accustomed to daily labor, though they be weake or old, do more easily abide their wonted exercises, than they that be vnwonted, although they be young and strong. And this is the cause that Craftsmen and husbandmen, although they be olde and weake, can doe that which stronger and younger men being not so inured, may not doe. As, a feeble old spiler to lift a great weightie sacke: an old Smith to weald and labour with a greater hammer, than a younger man not thereto accustomed. Wherefore whosoever will be strong and able to endure labour, must accustome himselfe to labour. Custome likewise is of great force in sleeping and waking, and other things called not naturall, which I shall entreate of hereafter. God therefore is that counsaile in

Schola Salerni.

Omnibus assuetam inbeco seruare dietam,

Approbo sic esse, in sit mutare necesse.

Where it is to be noted, that sometime custome is to be changed

2. *Apho.* 38.

Epid. 6. *Sec.* 4.

Apho. 7.

2. *Apho.* 40.
Custome in
labour.

Cap. 55.

chaunged if necessitie so require. Neither is it god for any man that is in perfect health, to obserue any custome in diet precisely, as Arnoldus teacheth vpon the same verses in these wordes: Every man should so order himselfe, that he might be able to suffer heate and cold, and all motions, and meats necessary, so as he might change the houres of sleeping & waking, and his dwelling and lodging without harme: which thing may be done, if we be not too precise in keeping custome, but otherwhile vse things vnwonted. Which sentence of Arnoldus agreeth very well to that of Cornelius Celsus: He that is sound and in good health, and at libertie, should bind himselfe to no rules of diet. To neede nether Physicion or Chirurgion, he must vse a diuerse order of life, and be sometimes in the Countrey, sometime in the towne, sometimes hunt, and sometime hawke. But some man may demaund of me how this may agree with that saying of *Schola Salerni*.

A dyet for healthy men.

Lib. 1.
Men in perfect health should keepe no precise order in diet.

Cap. 1.

*Si tibi deficient medici, medici tibi fiant,
Hæc tria, mens hilaris, requies, moderata dieta.*

Whereunto I answer, that a moderate diet is allowes god, but not a precise diet: for a moderate diet is, as Terence speaketh in Andria: To take nothing too much: which allowes is to be obserued. But if a man accustoms himselfe to such meats and drinks as at length will breed some inconuenience in his body, or to sleepe, or to watch, or any other thing concerning the order of his life, such custome must needs be amended and changed, yet with god discretion, and not vpon the sudden: because sudden chaunges bring harme and weaknesse, as Hippocra. teacheth. He therefore that will alter any custome in dyet rightly, must do it with thre conditions, which are expressed by Hip. Change is profitable, if it be rightly vsed, that is, if it be done in the time of health, and at leisure, and not vpon the sudden. And thus much of Custome.

How a custome in diet may be changed without harme.

6. Epist. sect. 3.

Lib. 2. Med. acut. cap. 18.

Of

Of Time. Chap. 206.

Cap. 29.

The fifth thing that is to be considered in meats, is the time, which standeth chiefly in three points, that is to say: Time of the yeare: Time of the day: Age of the partie. Concerning times of the yeare, no better counsell can be given, than that of *Schola Salerni*.

*Temporibus veris, modicum prandere iuberis,
Sed calor aestatis, apibus nocet immoderatis.
Autumni fructus, caueas ne sine tibi lucus.
De mensa sume quantum vis tempore bruma.*

The foure
seasons of
the yeare.

*Lib. 1. de temp.
cap. 4.*

*3. Aphi. 9.
Per saluberrimum & minimi exitio sum.*

1. Aphi. 15.

The diet of
the Spring
time.

For the better vnderstanding whereof, it is necessarie, that we know the foure seasons of the yeare, and their temperature. That is to say, the Spring time, Summer, Autumne or fall of the lease, and Winter. The Spring time beginneth in March, when the Sunne entreth into *Aries*, and is in temperature, not hot and moist after the olde opinion, but in a meane without all exesse, as *Galen* proueth: and the equall mixture of the foure qualities in it, to wit, of heate and colde, moist and dryth, is the cause both of the meane temperature, and also of the wholesomenesse thereof: for of all seasons of the yeare, the Spring time is most wholesome, as *Hipp.* teacheth. Yet it cannot be denied, but that the beginning thereof doth participate with Winter, and the end with Summer. Wherefore in the beginning of the Spring, the diet should be accord-
ding to Winter. And in that sense *Hipp.* joineth Winter and the Spring together in like diet. The stomacke is hottest, and sleepe longest in the winter, and at the Spring of the yeare: wherefore then more meate should be giuen, for naturall heate is stronger, and therefore requireth more plentifull nourishment. But *Schola Salerni* in the first verse also said, meaneth the latter part of the Spring, wherein

wherein we should eate but a little meate, much like as in Summer, yet not so much as in Winter, nor so little as in Summer. But as the time is temperate: so then to vse a temperate diet. And that which we do eate at that time especially, should be of good nourishment, because then blood chiefly encreaseth, and such meates, such blood: and such blood, such state of body. Now what meates be of best nourishment, I haue declared before, and here againe I say, that generally flesh is of greater and better nourishment than fish, because the nourishment which fish giueth is cold and moylt: As Fuchsius teacheth.

The diet of
the spring
time.

Lib. 2. infl.
Sect. 2. cap. 9.

Of Summer. Chap. 207.

Summer beginneth in Iune, when the Sunne entreteth into Cancer. This season is naturally hotte and drie, because therein heate excrebeth colde, and binesse moysture. In this time of the yeare by reason of the heate of the ayre without, the pores of the body are moze open, whereby the spirits and naturall heate are the moze resolved and wasted, and by that meanes the vertue digestion is infiebled, so that the stomacke and inner partes are not then so well able to digest as at other times. Wherefore to eate much meate in Summer is hurtfull, according to the second verse, *Sed calor assais, &c.* But we must eate a litle at once and often, as Galen teacheth: because we neede more often nourishing, being then the more consumed through opennesse of the pores, and because our strength is more resolved. And that which we eat, should be rather boiled than roasted. Potage or brothes made with colde Herbes, as Lettuse, Endiue, Succory, Clorets, are then good to be vsed. Drinke in moze abundance, Wine alayed with water, to hotte complexions much, to cold natures lesse.

The best diet
in Summer.
1. Apha. 7.
*Astia se sapo
& parum dan-
dam.*

In Summer
drinke much
& eate litle.

Of Autumne. Chap. 208.

Lib. 7. de temp.
cap. 4.Diet in Au-
tumne.

Autumne, or the fall of the lease beginneth in Sep-
tember when the Sunne entreth into *Libra*. This
season of the yeare is variable, & the ayre changeable in
heat or cold. Wherefore it is not cold and dry after the old
opinion, but of vnequall temperature as Galen p^roueth.
And the distemperature therof is the very cause, that ma-
keth Autumne so full of sicknesse: as he auoucheth in the
same place. The diet most conuenient for this season is
to eate somewhat moze in quantitie then in Summer, &
moze often roasted meates, and to drinke some deale lesse
and a little stronger. And especiallie we must beware of
Summer fruites, which are most plentiful at this time
of the yeare, for as much as they make ill iuyce and wind
in the body. But how they may be eaten with least hurt,
I haue shewed befoze in the treatise of fruites.

Of Winter. Chap. 209.

Winter beginneth in December, whē as the Sun
entreth into *Capricorne*. This season by nature
is cold and moyst, for therein cold doth surmount heate,
and moysture brought by reason whereof, the heat of our
bodies within is greater, and the vertue digestive stron-
ger: for the coldnesse of the ayre without, enuironing our
bodies about, must needs keepe in, and vnite and fortifie
the inward heate (*ex antiperistasi*). as the Philosopher
speaketh, that is to say by position of the contrary. Where-
fore digestion being stronger, one may eate as much as
he will, that is to say, moze than in any other season, and
not onely moze, but also meates of a moze grosse sub-
stance: as Beefe, Dozke, & such like, because our strength
is great. And this also is approued by Hippoc. In winter,
and at the spring the stomacke is hoate, &c. alledged be-
foze

fore in the spring. And meates roasted are moze conuenient for this time than sodden, & fleshy and fish potwized, is now better than in Summer. As for herbes & fruites (especially rawe) at all times are to be refused. Drinke in winter should be stronger, yet taken in little quantitie, because of the moistnesse of the time. Hippocrates briefly setteth downe the diet of all seasons of the yeare. In Summer and Autumne much meate is not good. In winter it is good, yet somewhat lesse at the spring. Thus much concerning times of the yeare.

Of the times of the day. Chap. 210.

Concerning times of the day, vsuall to eate & drinke, which we call meales, they are diuers in diuers countries. But here in England commonly three, that is, Breakfast, Dinner, and Supper: which I speake of in order as they be proposed, if first I giue smyth that notable caneat, which is in *Schola Sal.* alwayes to be obserued befoze we take any sustenance: So that it is, as it were a preparatiue to meate.

Tu nunquam comedas, stomachum nisi noueris esse

Purgatum, vacuumq; cibo, quem sumpseris ante.

Ex desiderio id poteris cognoscere certo.

Hec sunt signa tibi, subtilis in ore diata

In which verses, two things are chiefly to be noted.

First if the stomache be oppressed with ill humours, that

we eate nothing untill they be auoyded. And whether or

no there be corrupt humours in the stomache, it is to be

knowne by belching, as Galen teacheth: and such ill hu-

mours as be in the stomache, may best be auoyded by vo-

mitte and sieges, as Galen sheweth. And for the one pra-

mise, that is by vomite, what ease it worketh to a chole-

ricke stomache, I my selfe haue proued these many

yeares, following therein the counsaile of Galen, where

he alloweth the aduise of auncient physicians touching

vomite

Lib. 1. cap. 4.
de locis aff.

Lib. 3. de Sa.
tu. cap. 9.

Lib. 5. cap. 4.
de usu par.

vomit to be vsed once or twice euery moneth, not fasting
 but after meate, yea and such things eaten before, as be
 sharpe and clensing. But I vse it commonly at the sleeping
 or fall of the lease, and no oftener except great occasion
 offered, because often vomiting weakeneth the stomack,
 and filleth the head with vapours. And how vomit may
 most easily be procured, I haue shewed before, where I
 spake of Diures. The second thing to be noted in the ver-
 ses aforesayd, is, that we eate not againe, untill the meat
 eaten before be first concocted, and auoyded out of the sto-
 macke: for otherwise the one will let the concoction of the
 other, and breede great cruditie in the body, which is the
 originall of the most part of diseases. Now to know whe-
 the the stomack is void of h meate before eaten, the chiefest
 token is hunger, which if it be a true hunger, riseth by
 contraction of the veynes, proceeding from the mouth of
 the stomack, for want of meate, for so Leonardus Fuchsius
 teacheth in these words: True hunger riseth of the feeling
 of want, when the veines do draw from the stomacke, as if
 they did milke it or sucke it. Also an other signe of empti-
 nesse of the stomacke is shewed in the last verse, to be scien-
 der diet, before going. And when appetite followeth vpon
 small sustenance takē before, it is a plaine token that di-
 gestion is ended. These things being obserued, and exer-
 cise vsed according to the order set downe vpon the word
 (labour): I say with spasser Eliot, that worthy and wo-
 shipfull knight, that in England men and women, untill
 they come to the age of forty yeares, may well eate thre
 meales in one day, as breakfast, dinner, & supper; so that
 betwene breakfast & dinner be the space of foure houres
 at the least: for foure houres is the due time assigned to h
 stomacke for the first concoction: And betwene dinner and
 supper six houres, & the breakfast lesse than the dinner
 & the dinner moderate, that is to say lesse than fatietie or
 fulnesse of belly, & the drinke thereunto mesurable, ac-
 cording to the drynesse or moistnesse of the meate. But

Hunger is
 the best token
 of an emptie
 stomacke.
 what hun-
 ger is, & how
 it cometh.
*Iust. lib. 1.
 Sect. 7. cap. 5.*

English folks
 may eate 3.
 meales a
 day.

touching

touching breakfastes, whether or no they are to be vsed, it may be some question, because they are not mentioned in Galen and other auncient authors of Physicke, neither are they appointed by order of the Vniuersities, but only two meales of the day spoken of, which be dinner and supper. But to this question the answer of Hippocrates may suffice: It is to be considered, whether we must eat once or twise, or more often in a day. And herein we must respect the time, the countrey, the age and custome. And doubtlesse the temperature of this our Countrey of England is such (as I haue shewed in my Preface) that our stomacks for the moze part are hotter by reason of the coldnesse of the Climate, and therefore may digest better, and naturally require moze meate, and soner, than other nations that inhabite hotter countries: wherefore I thinke it good for Englishmen not to be long fasting, if their stomacks be cleane and empty, least that happen to them which Galen speaketh of, that the stomack for want of meate draw vnto it corrupt humours, whereby happeneth headach, & many perillous diseases; for true is that saying of the Physicians, To suffer hunger long, filleth the stomacke with ill humours. But if the stomacke be vncleane, it is better to refraine than to eat; for true is that saying of Hippocrates: how much the more you feed vncleane bodies, so much the more you hurt them. But when the stomacke is clenfed after that manner before mentioned, then may you eat safely. And for breakfast (as I thinke) those meates be most convenient, especially for Students, which be of light digestion, as Milke, Butter, Eggs, and such like. For to be it herein appetite and custome beare great sway, as they do in every part of diet. And if nothing else be to be had, I thinke it better to take a little bread & drinke, that the stomacke may haue somewhat to worke vpon, than to be altogether fasting untill none: For I knowe there is great difference among men in this respect, and some may better bide without meate than

Whether
breakfastes
are to be vsed
in England.

1. Apho. 17.

Lib. 3. cap. 13.
de natu. fa.

1. Apho. 10.

Breakfast
meates for
Students.

1. *Aphs. 13.*
Who may
best abide
fasting.

Lib 1. instit.
Secl. 3. cap. 5.

How fasting
is to be vsed.

others may, which Hippocrates notably setteth forth: Old men not decrepite may best abide fasting: and next vnto them, such as be of middle age: but young men worst: and children least of all: especially those that be of a sharpe and liuely nature. Childzen then and young men untill they come to the age of fīue and thirtie may not be long fasting without inconuenience. Men of middle age that is, from fīue and thirtie to fortie nine yeares may better beare it, so; so constant age is to be taken in Hippocrates & Galen as Euchsus sheweth. Old men being not decrepite, that is to say, from 50. to 70. yeares, may best of all abide fasting, but after seuentie yeares they are to be dieted as childzen. For old men be twise children, as the old prouerbe is. But some doubt may be made what the word (fasting) should signifie in Hippocrates, whether or not it be to be taken as the Diuines vse it, that is, so; abstinence from flesh, taking but one meale a day, and in the morning and euening in stead of breakfast and supper, to vse bread and drinke; which kinde of fasting is some punishment to the body; and subdueth the flesh (as I thinke) if it be rightly vsed, and the right vse is this, that no more be taken then is conuenient and sufficient to keepe strength. They therefore that fill their bellies with bread and drinke, or with fish, or with white meates, or with other things being not flesh, yet perchance moze delicate, do not fast, but beake their fast, according to that saying of S. Augustine: they that so refrain from flesh that they prouide other meates more delicate & costly, are much deceived, for this is not to keepe abstinence, but to imitate riotousnesse. We therefore that will fast inuowe, let him fast after the manner that Gregory hath described: Abstinence is, not to preuent the time of eating, as Iomathas did by the hony combe: not to seeke more daintie meates, as the Israelites did in the wilderness: not to dresse meats more finely, as the sonnes of Ely did in Silo: not to seeke superfluntie, as the Sodomites did.

This

This kinde of fast may well be called frugalitie, and is in a familie a great reuēnew, and must be obserued as well in drinke as in meate. For he that doth abstaine from the one & not from the other doth fast no more than a swine, that leaueth not drinke, untill his belly be ready to breake. Wherefore this fast is well defined by Fernelius in this manner: A sparing not onely of meate, but also of drinke, which more and sooner filleth the bowels and veines than meate, and troubleth them more. But in the foresaid Aphorisme (as I suppose) Hippo. meaneth that abstinence, which the Latines call *Inediam*, or *Famem*, which is a forbearing to receiue any meate or drinke at all, which sometime is necessarie as well in sickness as in health, and is named of Hippo. the most slender diet, and is to be vsed in very short sickness, & not only preventeth, but helpeth many maladies. For if it be moderately vsed, and accordyng to age, time of the yeare and custome, it is next in force to blood letting, and worketh like effect in processe of time, as Fernelius declareth at large, for it abateth the blood, it concocteth raw humours, it expelleth all manner of excrementes, and is specially good for them which haue very moist bodies, because it dryeth. And for that cause is reckoned in *Schoła Sal.* for one of those seven things which cure the Rheume.

Lib. 1. meth.
med. cap. 12.
The definition
of a true
fast.

Inedia.

Lib. 1. meth.
med. cap. 10.

Cap. 81.

*Ieiunia, vigila, callosi dape, tuque labora,
Inspira calidum, modicum bibe, comprime flatum.
Hac bene in serua, si vis depellere rheuma.*

Seven things
good for a
Rheume,

That is to say, Abstinence, watching, Hoar meates, much labour, Hoar ayre, little drinke, staying of the breath, helpeth the Rheume.

Besides all this (*Inedia*) is a present remedy for repletion or satietie, where more meate is receiued, than the nature of the body may beare, for it is one kinde of euacuation, as Galen sheweth vpon Hippo. yet it auoideth (as

A remedie
for a further.

2. *Apb. 17.*

The comodities of Abstinence.

2. *Apb. 4.*

accidente) and not (*per se*.) For nature by this meanes being disburdened as it were, from all other actions, and set at full libertie, vseth all her power in digesting & expelling, whereby sometime it commeth to passe, that the Belle is losed it selfe, and vomite breaketh forth, and the vyne is moze abundant, and the superfluities of the vyaine fall downe, and such excrements as be farre off from the vsual wayes of euacuation, be dispatched by the pores of the body. All these benefites aforesayd, we may receaue by moderate abstinence; but if it be aboue measure, the moisture of the body, is thereby withdrowne, and consequently the body dyeth and wareth leane, and naturall heate by withdrowing of moisture is too much incended, and not finding humoz to worke in, turneth his violence to the radicall or substantiall moisture of the body, and exhasting that humoz, bringeth the body into a consumption. Notable therfore is the saying of Hippoc. Neither fulnesse, neither hunger, nor any thing else which exceedeth natures measure, is good. And so I end touching fasting and breakfast.

Of Dinner. Chap 211.

Dinner time.
Diogenes
answers touching dinner
time.Oxford diet.
for dinner,

When foure houres be past after breakfast, a man may safely take his dinner, and the most conuenient time for dinner, is about eleuen of the clocke before none. Yet Diogenes the Philosopher, when he was asked the question what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the vsual time for dinner in the Universities, is eleuen or else where about none. At Oxford in my time they vsed commonly at dinner, boyled Bese with pottage, bread and bare, and no moze. The quantitie of Bese was in value an halfe pemie for one mā, and sometimes if hunger constrained, they would double their commons. This diet, to eat but one kinde of meat
at

at a meale, & that lesse than fulnesse of the belly, although it seeme very slender, yet is very wholesome, and good for students like well therewith, and inuade it is the diet that Physicke most alloweth. For (as Plinie writeth) One kind of meate is best, varietie of meates are hurtfull, and sawces are worst of all. And reason may perswade a man that sundry meates being diuerse in substance and qualitye, (that is to say) some grosse and hard to digest, some fine and easie to digest, some hote, some cold, some moist, some drye, must needs woike great trouble in the stomack. neither may they be well digested at one time, forasmuch as they require diuerse operations of nature and diuerse temperatures of the stomacke. Notable therefore is that saying of Auicen: There is nothing worse, then when many and diuerse sortes of meates be taken together, and the time of eating is longer then it should be: for by that time the last meate commeth, that which was first receiued is somewhat concocted, so that all is not digested in like sort, wherof much sicknesse ariseth, proceeding of contrary humours. Hereby we may vnderstand, that it is not onely hurtfull to fede on sundry meates at one meale, but also to prolong the time in eating two or thre houres, with talking and telling of tales, as our manner is here in England at great feastes. But an houres space by judgement of Arnol. is a sufficient time for a meale. And in the Uniuersities commonly lesse time will serue: for as it is an old prouerbe: A short horse is sone curried. But the Archbishop of Poike, of whom D. Wilson speaketh in his Rethoricks, farre exceeded this time, for as the Italian merily construed it, this great Prelate sate thre yeares at dinner. And in times past, when Prelats were Princes, I meane before the suppressio of Abbies, as their fare was great, so they sate a great while at meat. And at this day, such as be of great estate, Ecclesiastical or Temporal, they may by authoritie sit so long in the glorious chariot of intemperance, untill they be caried as prisoners into

To eat one onely kind of meate prooued to be the best diet.

Lib. 11. cap. 32.

3. 1. de. 2. ca. 7.

An houre is a sufficient time for dinner.

Sebe. Sa. ca. 6.

Long sitting at meate is hurtfull.

into the Dungeon of surfer, where they shalbe fettered with Cows, racked with feuers, pierced through with Pleurisies, strangled with Squinancies, and finally cruelly put to death often times in youth, or in the flower of their age, when they would most gladly liue. But herein I speake against mine owne profite, and the commedie of all them that professeth Physicke, for intemperance is the Physicians nurse. But for my part I had rather be without lucke, then that any man by his intemperate feeding should haue cause to sceme, or sed me: and to that end I haue with my great trauell witten this whole booke. Wherefore I aduise all men not to linger the time long in eating or drinking superfluously, but to haue alwaies in mind that golden verse:

Three concoctions, and three preparations of the meate received.

Cap. I.

Esse decet viuas, viuere non videtur.

To sit a while after meate how it is to be taken.

Man saides to liue, and liueth not to saide. Yet a reasonable time to eate in is necessarie, for to eat ouer greedily, and to snatch vp our meate hastily, is hurtfull & hindreth concoction, and to chew our meate well, and to swallow it downe leasurely, is a great furtherance to the well digesting of the same. And in deede, it is the verie end & purpose why the teeth were ordained. For as there be three concoctions, the first in the stomack: the second in the Liver: the third in euery part of the bodie. So there be three places of preparation, the mouth to prepare the meate for the stomack: The veines called (*Miseriaue*) to prepare for the Liver, and the bittermost veines of euery member, to prepare for nourishment of the partes themselves. Wherefore a dinner while must needs be had: and to sit a while after dinner is not vnwholsom, according to that old English saying: After dinner sit a while, and after supper walke a mile. Yet in *Scho. Sal.* it is counted wholsome, to rise after meate, that is, to stirre and walke a little after meate, that thereby the meate may descend to the bottom of the stomacke. Both may be done conveniently: for it is no good manner to rise vp from the table eating,

to rise vp by and by after meate is out of the mouth.

Of Supper. Chap. 112.

ABout foure houres, or fyre after we haue dined, the time is conuenient for supper, which in the Uniuerſities, is about fūe of the clocke in the after none. But in the countrie abroad they vse to ſup at ſixe, and in moze mens houſes, when leiſure will ſerue. The diet moſt wholeſome to be vſed at ſupper is ſet downe in *Sebo. Sal.* Cap. 1.
make a light ſupper: and againe in this maner. Cap. 5.

Ex magna cœna ſtomacho ſit maxima pana,

Vt ſis noſte leuiſ, ſit tibi cœna breuiſ.

So that in both places, we are counſelled to make a light Supper, becauſe much meate eaten at night, grieueth the ſtomacke, and letteth naturall reſt: whereſoꝛe of good policie (as I thinke) was it pꝛouided at Oxfoꝛd, that vpon feſtiuall daies, when they haue ſared ſumptuouſly at dinner, yet at ſupper they ſhould haue little moze than ordinary commons. But here ariſeth a great queſtion, whether a man ſhould eat moze at dinner than at ſupper. Conſiliator, a famous Phyſician is of that minde, that moze meat ſhould be eaten at dinner than at ſupper, becauſe the heate of the day, ioyned to the naturall heat of the body may digeſt moze, & for that nature in the night ſeaſo hath enough to do to digeſt the ſuperfluities of meat eaten befoꝛe, and ſhould not therfoꝛe be letteth with much meate taken in the eueniꝝg. Leonardus Fuchſius contrariwiſe pꝛoueth that the Supper for the moze parte ſhould be greater than the dinner, becauſe the coldneſſe of the night and ſleepe do greatly helpe concoction, and the time from Supper to bꝛeakefaſt or dinner, is much longer than betwene dinner and ſupper. But this queſtion may eaſily be determined, and theſe great Clearkes reconciled after this maner. They that be luſty and ſtrong of nature, and trauell much, may eat moze at Supper than

Whether dinner or ſupper ſhould be greater.
Diff. 127.

*Inſtit. lib. 2.
ſect. 4 cap. 3.*

The queſtion answered touching more meate or leſſe to be eaten at dinner or ſupper.

than at dinner, because in them there is no déce of digestion of superfluities, but only to strengthen their bodies, which may best be done in the night time whē the senses are at rest. But they that be diseased or aged, or troubled with rhumes, as the most part of *Studentes* be, and others also, which haue a sitting life, these I say should eate little at supper, because nature in the night following should not be hindred in the concoction of raw and superfluous humours, which sleepe especially digesteth and amendeth. And to these men the verseg aforesaid of *Schola Sal.* must be applied. And soasmuch as the whole booke of *Scho. Sal.* was writtē especially for English men, as appeareth by the Preface, it shalbe hurtfull for none to follow the said pzeceps, considering that there is not any one moze annoyance to the health of mens bodies in this Realme of England, than distillations from the head, commonly called reumes, the occasion wherof some impute to much drinking of Béere, but I thinke the great moisure of the aire of this Realme, for we haue a raynie and cloudie skie, (as Iulius Agricola saith) and the continuall gourmandise, and dayly feeding on sundry meats at one meale, is the very cause why Englishmen be so rheumatike aboue other nations: for repletion breedeth cruditie, and of cruditie procéde rhumes, and of rhumes, Colics, Dropsies, Palsies, and other innumerable maladies. Wherefore it behoueth enery man that would liue in health, to feede moderately, whether it be at Dinner or Supper, and moderate feeding is according to the strength of the stomacke, to take moze or lesse, so it be without grieve. For as Hip. writeth, where meat is received much aboue measure, that maketh sickness, Yet because it is hard alwaies to hold the meane, and diuerse occasions may make a man to forget himselfe at meat: if he misse the marke and shot ouer at dinner, yet let him withdraw his hand and hit the marke at supper. Wherefore, let *Students* auoyde that Epicurisme, which is to

The cause of
rheumes in
England.

2 *Aphs.* 17.

to much vsed in England, and especially of Merchants, to make great suppers and to sit eating and talking for the space of thre or foure houres. Yea, and after supper for feare least they be not full gozed, to haue a delicate banquet, with abundance of wine, not leauing nor skant rising (except it be for necessities) vntill it be time to go to bed: no nor then neither oftentimes, but so continuing in carousing and quaffing vntill midnight, or after, except they happen to fall a sleepe at the word, or fall downe vnder the word. But let Students remember that the chiefe felicitie consisteth in vertue and not in pleasure. Yet one lesson remaineth in *Schola Salerni* concerning supper, which is this:

Cap. 38.

Vi uites paenam de potibus incipe cenam.

Which is not so taken, as the wordes do seeme to import, that one ought to beginne his supper or meale with drinke, though I haue knowne some to vse that order, drinke a draught of wine before they eate, thereby the better to stirre vp appetite, and to fortifie concoction. And as good drinkers vse to say: it is great cleanness to wash the pot before we put in meat to be boyled. But the true meaning of the verse is (as Arnoldus expoundeth it in the same place) that we should begin our supper with meates moost and easie of digestion, as potage, brothes, e such like: which interpretation whosoever shall thinke strange, he may read the like in Galen vpon Hip. where he saith: a man is sooner filled with drinke than with meate. And when supper is ended, we must not forthwith go to bed, but according to the old English proverbe, after supper walke a mile: or at the leastwise, reframe from sleepe two or thre houres: and if we make a great supper, then foure houres is but a sufficient time for the consuming of the vapours which ascend from such meates as haue bene plentifully receiued: for foure houres space is assigned to the stomacke for digesting of meat, as Leo-

To drinke before supper or dinner vsed of some.

1. Apbo. 11.

What time the stomacke requireth for concoction.

In Medi. Li. 3. Sect. 4. cap. 3.

Where we
should walke
after supper.

of Hooster, according to the temperature and strength of the stomacke. And if we do walke abroad after supper, which is the common guise of the Vniuersities, then shall it be good to follow the counsaile in *Schola Salerni* annexed to the second chapter, as followeth.

*Fons, Speculum, Gramen, hac dant oculis reuerentem,
Manc igitur montes, sub serum inquirito fontes.*

There be three things which greatly comfort the sight, that is, cleare water, a cleare glasse, and greene colours; wherefore in the morning walke to the hilles, and after supper by the water side.

One meale a
day were bet-
ter taken at
noone than
at night.

Which verses I wish all Students to beare in mind, not onely for walking after supper, but that in walking they may haue a double commoditie, as well in preserving their sight, as in digesting their meate. And now to conclude with the saying of Arnoldus: if a man could be contented with one meale a day, it were better to take it at supper than at dinner, so that we be not diseased in the eyes, or in the bzaine, for then it were better to take it at dinner; for the repletion of the supper hurteth soze the bzaine & eyes: wherefore to conclude generally, whether a man do make but one meale or two a day: it is moze wholesome to take moze at none than at night. Great suppers then and late suppers must be banished from all healthfull houses.

Of the age of the partie Chap. 213.

What age is,
and what dif-
ference in age.
*Infl. lib. 1, sect.
3. cap. 5.*

The third thing appertaining to diet, is the age of the party, which may the better be perceiued, if first I define what age is, and what difference there is in age. Age after Fuchsius, is the race of life, wherein manifestly the state of the body of it selfe is changed. And in the same chapter, according to Galen, he maketh five parts of differences of age, to wit, childhoo from our birth to sixteen peares, hot and moist. Adolescence, from sixteen to five and twentie, of a meane and perfect temperature. *Lustie inuentus*, from twenty five peares, to thirty five, hot & drie. *Spiddle*

Spittle age of mans age, from thirtie five yeares to forty nine, declining to cold and drie. Old age from forty nine yeares untill the end of life, naturally is cold and drie, as touching the substance of all parts of the body; though accidentally in respect of excrements; as spittle, beame, and such like, it may seeme to be of moist temperature. In all this course of life, there is a continual change of the body, but especially euery seuenth yeare, which of the Philosophers is called *Annus Criticus*, the yeare of indgement, at which time ordinarily (as they say) we are in greater danger touching life and death, than in any other yeares. Howbeit euermore that saying of Iob is true: Man that is borne of a woman, liueth but a while, and is full of miseries, he commeth forth like a floure and is withered, and passeth away as a shadow, and neuer abideth in one state. Which Hipp. also confesseth in the very first Apophisme, saying, life is short. And if we do consider well the state of mankind in this life, we may see that a man beginneth to die as soon as he is borne into this world, so that the radicall moisture which is the roote of life, can neuer be restozed and made vp againe, so good as it was at our natiuitie; but continually by little and little decayeth untill the last end of our life. Yet by that moisture which commeth of nourishment, through meate and drinke, it is preserved and prolonged, so that it is not so soon wasted and consumed as other wise it would be. Like as a lampe by pouring oyle moderately, the light is long kept burning, yet it goeth out at the last. And this is it which Hippocrates speaketh: The same heat which brought vs forth consumeth vs. Yet in the beginning of our age while nature is yet strong, more of the nourishment is conuerthed into the substance of the bodie, than is consumed: and that while the body increaseth and groweth. Afterward so much only is restozed as is wasted, and then the body is in perfect growth. At length nature waxing weaker, is not able to restoze and repaire so much as is wasted and

Annus Criticus.

Cap. 14.

Man beginneth to die as soon as he is borne.

How meate & drinke do preserve life.

Gal. de mar. cap. 3.

One cause of life & death in man.

Naturall
death what
it is.

A diuerse diet
requisite in
youth & age.
2. *Apho. 14.*

The naturall
diet of all
ages.

Diet of lusty
youth.

and decayed, whereby the bodie beginneth to decrease, and the powers and strength thereof be more and more diminished vntill such time as life, euen as the light of a lampe, be cleane extinguished. And this is called naturall death, which few attaine vnto, but are pzeuented by death casual, when by sicknesse or otherwise the said naturall moystre is ouerwhelmed and suffocate. Now the meanes to pzeferue this naturall moisture, and consequently to pzeferue life, is to vse meates and drinkes according to the age of the person. For the diet of youth is not conuenient for old age, nor contrariwise as Hip. teacheth: Naturall heate aboundeth in them which are growing; wherefore they neede much nourishment, for otherwise, their bodies would decay: but in olde men there is little heate, therefore they neede little foode, for much ouercommeth them. Wherefore in youth especially while we should seede more largely, and nature it selfe doth craue as it appeareth in children. For (as it is said) Children and Chickens would be alwaies picking. And the nourishment that is most conuenient for Children should be of hotte and moist temperature. For in sickness and in health, this *Maxime* is generally to be obserued, in health like meates should be vied, and in sickness contrarie. And therefore young men from 14. yeares vntill they be 25. yeares old, as they be of most temperate complexion, so do they require food of equall and like temperature. But young men aboue 25. vntill they drawe toward 40. yeares, as they be hot and drie of complexion farre aboue the meane, so do they require a contrarie diet. And the contrary diet must be vnderstood in substance and qualitie. And the degrees as well of the temperature of the body, as of the meates, ought to be equall, and like as neare as may be. For where the meates do much exceede in degree the temperature of the body, they annoy the body in causing distemperance, as I haue shewed before where I haue spoken of the qualitie of meates.

Wherefore

more grosse of substance, colder and moister. Also Salads of cold herbes, and to drinke seldome Wine, except it be alayed with water. Old age is naturally cold and dry, & therfore requireth a hoat and moist diet. And because naturall heate & strength is decayed, restorative meates are then most convenient, and such as be easie to digest, often bathing, hoat wines, and much sleepe is good for old men, according to that verse wherein the diet of old age is prescribed,

Diet of old men.

Vt lauit sumpsus, cibum, det membra sepori.

Aged men should not feede so largely as the younger sort, but to eate often, and but a little at every time, as I haue declared in the dyet for sommer, for the sommers diet is most fit and agreeable for old age: so; it fareth by them as it doth by a Lampe, the light whereof is almost extinct, which by powzing in of Oyle by little and little, is long kept burning, and with much Oyle powzed in at once, it is cleane put out. But here I thinke it good to set down some particular examples of diet of old men in time past, which notwithstanding enery man may follow as he thinketh good. Terence in Andria setteth forth the supper of old Chremes in this manner. An halfe penny worth of hearbes, and little fishes for the olde mans supper. But such a supper were more mete for Ash Wednesday or good Friday, than for Shouetuesday. And I would wishe all loytering students to fare no better. Antiochus a Physician as Galen reporteth, a boue foure score yeares of age, vsed thre meales a day, with frication, bathing and exercise accordingly. His breakfast commonly was Bread and fine Honie, clarified, but seldome rawe. His dinner was first to eate some soluble meate: after that, such fishes as were bred among itones, or in the deepe Sea. At supper he would eate no fish, but he vsed some meate of good nourishment, such as would not lightly corrupt in the stomacke, as fine flowre sodden in honie and wine, or brothe made with

Sundry examples of olde mens dyet. Chremes supper in Terence.

Dr. Saut. lib. 5 cap. 4. Antiochus diet. A good breakfast for old men.

Telephus
dyet.

For whō ho-
nie is whole-
some and for
whom not.
*Lib 1. de Ali.
facap. 1.*

Pollio Romu-
lus.
Lib. 22.

Democritus.

birdes. Telephus the Grammarian, as it is in the same Chapter, who liued almost a hundred yeares, vsed this dyet following : In the winter he bathed twise in a moneth, in the sommer foure times, betweene both thrise; and when he went not to the bathe, then about three a clocke he vsed annointing, with a litle rubbing. After that, he tooke fine honie vnclarified, with wheate flowre sodden in water, and that was his breakefast. He dined about the seuenth houre, or somewhat rather. first of all eating hearbes, then fishe or birdes, but in the euening he vsed onely bread, with wine mingled. In these two ex-
amples, I note, that these old men make their fast com-
monly with hony, & that for good cause, for hony is very
wholesome for old age, and such as be slegmaticke, and
vnwholsome for youth, and such as be cholericke, as Ga-
len ppooneth, where he telleth a story of an old man and a
yong man, who contended about hony, by experience of
their owne bodies, the one affirming that he had ppoued
it wholesome in himselfe, and the other auouching the
contrarie. Which controuersie Galen determineth in
this manner: Hony is very vnwholesome for them which
be hote and dry: but it is very good for them which be
colde and moyst. But the benefit of Honie in olde mens
diet, may likewise be perceiued by the examples follow-
ing: Pollio Romulus, who was aboue an hundred yeares
old (as Plinie affirmeth) being demaunded of Augustus
the Emperour by what meanes he liued so long, and re-
teined til the vigour or liuelinesse of body and minde, he
answered, that he did it inward with meade, which is a
drinke made with hony and water, and outwardly with
oyle, meaning frication and vnction, which were vsed in
Græce and some other countreys in old time, as I haue
shewed in my treatise of exercise. Democritus also the
great Philosopher, being demaunded how a man might
liue long in health, he answered, if he wate him within
with hony, & without with oyle. The same Philosopher
when

when he was an hundred yeares old and nine, prolonged his life certaine daies with the euapozation of hony (as Aristoxenns wryteth.) To these may be added the example of Galen himselfe, whose diet principally should be followed of Students. Galen (as he saith of himselfe) by meanes of his good order and diet, was neuer vexed with any sicknesse, after he was 28. yeares old, vntill the time of his death, except the grudge of a feuer of one day, and that happened onely by too much labour. He liued (as Coelius Rhodiginus wryteth) a hundred and 40. yeares, and dyed only for feblenesse of nature, which, (as I haue shewed before) is called *mors naturalis*, when a man dieth as an apple that falleth from the tree when it is ripe. The order of his life was thus, he vsed such abstinence in meat and drinke, that he left off alwaies before satietie or fullnesse of belly, which we commonly call to rise with an appetite, and is indeed the principall point in preserving of health. Again, he neuer eat any crude or raw thing as fruites, herbes, rootes, and such like (which may be a second caution for all men to obserue) whereby he had alwaies a sweet breath. Whereouer as leysure would suffer, he vsed bathing, frication and exercise. Hea sometimes in the winter season when he was in the countrie, he refused not to cleane wood, and to poune barley, and to doe other countrey worke onely for the exercise of his body, as himselfe witnesseth, whereof at length arose this wonderbe, Galens health, and is as much to say, as a most perfect state of health, which I wish to all good Students, and the way to attaine it is to keepe Galens diet. And for a conclusion of this point, I will here recite the diet for olde and weak folkes, prescribed by Master Securus in his Almanacke 1580. They must make (saith he) in winter two or thre meales a day, according to their appetite and customs. They should eate either a soft rolled egge to their breakfast, or a peece of a tost and butter, or a melle of hoat milke, with crums of white bread & sugar, or a saladale?

Galen.

Lib. 5. de Sa.
tu. cap. 1.Anten. Lect.
lib. 30 cap. 1. 2.

Galens diet.

Lib. 2. de Sa.
tu. cap. 8.
Galenus val.
tudo.

Securis.

o2 almond milke, o2 such like thing that may be some digested befoze their dinner. I haue knowne (saith he) some old men would eate in the morning a peece of a toast dipped in muscadell in the winter, and in claret wine in summer, drinking after it a draught of the same wine; which thing his father a Doctor of Physicke, was wont to doe many yeares in his old age, who was about 80. yeares when he died, being in his time seldome o2 neuer sicke. And thus much touching diet of all ages.

Of Order. Chap. 214.

The first and last thing to be considered in meates, is order in eating: which greatly helpeth o2 hindereth a mans health, for good order in diet, is of no lesse force than it is in life and conuersation: whereof we neede no better proofe, than the example of Galen himselfe, whose wordes be these: After eight and twentie yeares of mine age, when I perswaded my selfe that there was a certaine order or way to preserue health, I followed it all my life long, so that I was neuer after sicke, sauing with a Fever for one daies space, which yet happened very seldome, and he that liueth at libertie, might auoide this also. Hereby it appeareth that there is an order in diet, which if a man duely obserue, he may preserue himselfe from sickness all his life long. But some peraduenture will disproue me by their owne experience, and by the example of others, who keeping no diet at all, nor obseruing any order in receiuing of meate and drinke, are yet moze healthfull & moze lustie and strong, than they that haue a precise diet, and eate and drinke as it were by weight & measure. Whereunto I answer, that a sound body and strong of nature, may for a time suffer surfet, and beare immoderate diet, without any manifest maladie: but yet at length it will fall out according to that principle of Physicke which neuer faileth, A riotous youth breedeth

*Lib. 5. de Sa.
tu. cap. 8.*

The benefit
of an orderly
diet.

a lothsome age. For as the Lawyer saith, that which is deferred, is not taken away. You sowe ill seeds in a garden, they shew not themselves by and by, but yet in proceſſe of time they budde forth. Euen so diseases are bred in mens bodies by little and little, and at length they are perceived. Notable therefore is that saying of Auicen: He that can digest ill meate, let him not therefore reioyce: for although the damage lye hid for a time,^{3.1. doct. 2. cap. 7.}

yet at length it will appeare, and hee shall suffer most grievous paines, for not keeping the rules of Physicke.

With whom Galen agræth also, where he saith, that euill meates, although they bring no manifest hurt to young mens bodies forthwith, yet the discommodities groweth secretly by little & little, and when age approacheth, the ioyntes, the sinowes, and bowels, are vexed with such diseases, as hardly may be cured, or not at all. And commonly so it falleth out, that they which lead a disordered life, either liue not untill they be olde, or if they come to age, they are tormented with sundrie diseases, as goutte, stone, dropsie, leprosie, feuers, and such like. Wherefore it is better to preserve health by sobrietie and temperance, than by surfet and misorder to make the bodie weake and sickly, and odious both to God and the world. Yet I thinke it not conuenient for a man in perfect health to obserue a precise rule in diet. But yet where the stomacke is feeble, as is of the more part of citizens, and well nigh of all them that be studious in learning, or weightie affaires, there ought to be more circumspection, that the meate may be such as that either in substance, or in qualitie, or quantitie, or time, or order, nature being but feeble, be not rebuked or too much oppressed. And the due order in receiuing of meates is thus, that such things as be of light digestion, be taken before those things that be hardly digested. Also, that such things as mollifie and loſe the belly, be taken before other meates, as Potage, Brothes, Milke, rare Eggs, Butter, and

*De facto bono,
& vitio, cap. 2.*

The due order of receiuing of meates.

such like, befoze fleshy, and boyled fleshy befoze roasted. And chese and fruites which be stypticke & binding, as Quinces, Apples, Peares, should be eaten last after all other things. And this is the due order in eating, & most wholesome for all men (in my iudgement:) which notwithstanding some men following their own appetite, do peruert; as I haue knowne an honorable person, who vpon fish daies, would eate Egges last after chese: And one worshipfull that would eate Hilke last, which is a comon vse in Lankashire: so there their seruants thinke they haue not well dined nor supped, vnlesse they haue a sopp of cold milke after all, as they vse to speak. And the Flemmings vse to eate Butter last after other meates. So that almost a man may say: as diuers men desire diuers meates, so vse they diuers orders in eating. But here in Englad, where we feed on diuers sortes of meates at one meale, the order commonly is thus: that first we eate Potage or Brothes, then boyled meates, after that roasted or baked, & in the end chese & fruites. But here riseth a question, which I haue heard often moued at the table, that it were better to eate fine meates first, & grosser meates afterward, if perchance any cozner were left vnfilled. For now we fill our selues befoze with grosse meates, so that when fine meates and the best meates indeed come to the boord, we can eate little or nothing, for want of appetite, but not for want of will, (as I thinke.) Wherefore it were better (say they) to begin our meale where we make an ende: and if we leaue any for the Seruitors, to leaue of the worst meates, and not of the best. This is a strong argument in some mens opinions, and greatly grieueth those that be disciples of Epicurus. But this question in mine opinion may be very well answered in this manner. First I say, that one manner of meate agreeable with the person that eateth it, were the most sure diet for euery complexion. And next I say, that soasmuch as our stomaches in Englad most commonly be boate and cholericke, that grosse meates

Whether fine
meat or grosse
should be eaten
first.

meats be most convenient to be eaten first: for in a soft
 stomack fine meats if they were first takē, would be bur-
 ned before the grosse meates were digested. Contrari-
 wise in a cold stomack the little heats is suffocate with
 grosse meate, and the fine meat left raw for lacke of cor-
 rocion; whereas, if the fine meat be first taken moderate-
 ly, it stirreth up a comfortfull naturall heate, and maketh
 it more able to corruēt grosse meates if they be eaten af-
 terward, so that it be but in small quantitie. And this is the
 best reason that I can giue of our English custome, to be-
 gin our meales with grosse meates, and to end with fine.
 And so I end my treatise of meates.

The English
 custome de-
 fended, to eate
 grosse meates
 first and fine
 after.

Of Drinke. Chap. 215.

NExt after the word Meate, there followeth in Hip-
 pocrate, which is the third word of the sentence, and
 is to be vsed according as it is in order proposed, that is to
 say, first exercise, then Meate, and thirdly Drinke, and not
 contrariwise. Wherefore, they that drinke before they
 eat, keepe not the due order of diet. And the order of Eng-
 land is, (as it is noted by Arnoldus) vpon *Schola Salerni*,
 Commonly whensoever Englishmen drinke, they first
 eate a morcell of bread. And the very order of seruice doth
 confirme the same: for commonly we vse to set bread and
 meates vpon the table before drinke. Yet many good malt
 woormes (setting all order aside) begin straightwaies to
 cut their meate with the spigot. I deny not but occasion
 in some may be serued, that they must needs drinke before
 they eat: but I speak of the common order which is com-
 monly to be obserued. The chiefe causes why drinke is ne-
 cessary, be two. First to preserve naturall moisture, and
 secondly, to make the meat that is eaten to penetrate descent
 the better into the places of digestion. The desire of drinke
 and the best sauer to season it, and to make vs to like it
 whether it be better or worse, is Thirst, which after A-

We should
 not begin
 our meales
 with drinke.
 Cap. 38.

Drinke is
 necessary for
 two causes.

What thirst
is, and how
it is caused.

Lib. 1. Simp.

cap. 32.

Lib. 7. Med. lib.

cap. 6.

Lib. 5. cap. 7.

The right
vse of drinke.

cap. 18.

The discom-
modities of
much drinke
vied at meat.

To drinke
little and of-
ten is better
than to drinke
much at once.

ristotle, is a desire of cold and moyst, and is caused of heat and drought as Galen sheweth: for heate working vpon moysture, for the nourishment of the body, causeth the dzyneffe, whereof cometh thirst, the remedie whereof is dzyinke, which is to be vsed as Galen prescribeth. The measure of drinke is, that it neither swim in the stomacke, nor cause any feeling of fluctuation. And Dioscorides much after the same manner, sheweth the vse of dzyinke, saying: To quench thirst, and to moyten the meat moderately, is the best vse of drinke: so that to quench thirst, and moderately, as it were, to water the meate, where by it may be the moze easily conuerged to the places of digestion, is the right vse of dzyinke; & whatsoever is moze than this, is superfluous. The same lesson is taught in *Schola Salerni.*

De qua potetur, stomachus non inde grauatur.

That is to say, we ought to dzyinke moderately, so that the stomacke be not hurt thereby, nor dzyunkenesse caused: for much abundance of dzyinke at meales dzyowrth the meat eaten, and not onely letteth conuenient concoction in the stomacke, but also causeth it to passe faster than nature requireth, and therefore engendzeth much steame, and consequently rheumes, and crudenesse in the veynes, debilitie and slippenesse of the stomacke, continuall fluxe, and many other inconueniences to the body & members. And after the better opinion of Physicians, the dzyinke would rather be mist with f meate by sundry little dzyaughts, than by one great dzyaught at the end of the meale. For the mixture tempereth well the meate without annoyance, & a great dzyaught with much dzyinke dzyowrth the meate, rebuketh natural heate, which then worketh in concoction, & with his waight dzyueth downe the meate too hastily. Yet some I know count it a iollie matter and pyncklike to forbear dzyinke vnto the end of their meales, and then to carouse lustily, a whole pynt or a quart of Wyne, Ale, or Beere. But this custome is beaUlike

beastlike rather than princelike: for what doth a bynite beast other than eate his fill of meate, and dzinke abundantly afterwarde? Better therefore is that counsell of *Schola Salerni*.

Cap. 32.

Inter prandendum sit sapis parumq; bibendum, et post prandium agrestes non inter fercula potes.

That is to say, at meate, whether it be breakfast, dinner, or supper, we should dzinke little and often. And betwene meales we should forbear dzinke, except very great thirst require it, especially if the meate that we have eaten, be yet vndigested in the stomacke, and not past the first concoction.

Drinks between meales not good.

For then to dzinke interrupteth the office of the stomacke in concoction, and causeth the meate to passe faster than it should doe, and the dzinke being cold, it rebuketh naturall heat that is working, and the meate remaining rawe, it corrupteth digestion, and maketh crudenesse in the veines. But after the first concoction is ended, and a little before we take other meate, we may dzinke a little Wine, Beer, or Ale, yea, though we be not thirstie, as Arnoldus teacheth vpon *Scho. Sal.* for this dzinking (saith he) prepareth the stomacke to receiue other meate, and causeth the meate that is once concocted to depart more easily from the stomacke to the Liver, where it must be the second time concocted, yet alwaies for esene that the dzinke be in a little quantitie; & if thirst procure it, let it also be small. And this kind of dzinking he calleth drinke dilative: for so he distinguisheth of dzinke: It is to be noted that there be three sortes of drinke, to wit: permissive, dilative, and to quench thirst.

Cap. 33.

The first is to be taken at meales, though we be not thirstie. The second betwene meales: The third at the meales end, of such as be in good temper. And if any of these three uses of dzinke be omitted, the dzinke dilative may best be spared, for it is more wholesome either not to dzinke betwene meales, or else to dzinke but little, and that small. But some I doubt will abuse this distinction,

Drinke dilative.

Three sortes of drinke.

and

and drinke more often then they neede, and will alleadge that they do it for one purpose or other, and so will all day be occupied in drinke permixtue or dilatiue, or quenching of thirst. But I aduise them rather to follow the counsell of Caru: drinke no more then is sufficient. And concerning drinke at meales, at the beginning the drinke would be stronger, and so toward the ende more small, if it be Ale or Beere; and if it be Wine, more and more allayed with water; and if we haue both Ale and Wine; it is better (saith Arnoldus) vpon *Schole Sal.* to drinke Ale or Beere at the beginning of dinner or supper, than wine. For if we begin with wine, by reason that nature greatly desireth it, the superfluities gathered together already in the stomacke, together with the wine, shall be draine off the stomack, and conueried into all parts of the body, but nature doth not so desirously draine Ale. And againe, the grosser, drier and colder the meat is, the stronger should the drinke be; and the more subtle, hot, and digestible the meat is, the weaker the drinke ought to be. Wherefore we ought to drinke stronger wine with Beefe than with chickens; & stronger wine with fish than with flesh; yet very strong Ale or Beere, or hotte Wines and Swarte, as *Pinkadell* or *Palmsey*, or made with spices, as *Hippocras*, are not commended at meales, except it be for a draught or two at the beginning vpon grosse meats; so the meat by them is rather corrupted than digested, and they make hot and stinkings vapours to ascend vnto the braine; yet if the stomacke be very windy, or so cold and feeble that it cannot concoct such a quantitie of meate as is required to the sufficient nourishment of the bodie of him that eateth, or hath eaten raw herbes or fruites, whereby he feelth some annoiance, then may he drinke last incontinent after his meale, a little quantitie of sacke or good *Aquavita* in small Ale. But if he haue much choller in his stomacke, or a head full of vapours, it were much better that he did neither drinke the one nor the other,

What drinke
should be vsed
in the begin-
ning of meales,
& what after.

Strong drinke
or spiced is
not good to
be vsed with
meate.

Sacke or aqua
vitz when
they may be
drunke after
meate.

other, but rather eat some Coziander comfits, or a piece of a Quince roasted or baked, or in Parmalade, and after rest to amend the lacke of nature with sleepe, moderate exercise; and plaisters provided for comfort of the stomacke. Thus much generally of drinke and the vse thereof. Now I shall particularly handle all such sortes of drinckes as be commonly vsed with vs in England, which be as I iudge seuen in number, to wit: Water, Wine, Ale, Beere, Cyder, Petheglin and Mely.

Seuen sortes
of drinke vsed
in England.

Of Water. Chap. 216.

Water is the chiefest of all liquors, not onely because it is one of the foure Elements, but also for that it was the very naturall and first drinke appointed by God to all manner of creatures. And as it appeareth by the holy Scriptures in Genesis, there was none other drinke vsed nor knowne but water, from the creation of the world, vntill Noah his flood, during which time men liued right or nine hundred yeaeres. Also after the flood of Noah, both Princes and people of all ages dranke water especially in Asia, and the East Countries, as appeareth by the historie of Moyses and the children of Israell in Exodus. And in Greece likewise it was vsed for a common drinke, as Galen declareth in diuerse places of his workes, but especially in the first booke, where he affirmeth: That pure Water is good for every age. And that Water to be best, which riseth from the East, and runneth through a cleare conduite, or through pure ground, and is very soone hotte and very soone cooled againe. But leaving Asia and Grecia aside, and returning home to England, if any shall demaund whether or no it be as wholesome for Englishmen to drinke water as for them that dwell in other Countries, M. Eliot in his Castle saith, that if men from their infancie were accustomed to no other drinke but water only, moderately vsed it should

Water is the
most ancient
drinke.

De sa. 10. cap.

11.

What Water
is best after
Galen.

Whether it be
good for Eng-
lishmen to
drinke water,
cap. 18.

Cornish men
drinke much
water.

Cap. 17.

When cold
water may be
drunke.

Cold water &
Sugar good to
coole the
stomacke.

Should be sufficient to keepe naturall moisture, and to cause the meate that is eaten to pierce and descend vnto the places of digestion, which are the purposes that drinke serueth for: as in Cornwall although that the countrey be in a very cold quarter, yet many of the poorer sort, which neuer or very seldome drinke any other drinke than pure water, be notwithstanding strong of body, and line and like well untill they be of great age. So great a matter is it to vse a thing from youth. But otherwise, except the custome of drinking of water, I thinke as it is in *Scho. Sal.*

Potus aqua sumptus comedenti accommoda prestat:

Hinc friget stomachus, crudus & inde cibus.

That is to say, the drinking of water with meate, letteth the stomacke overmuch, and so letteth digestion and maketh the meate that is eaten to be raw. The like effect it hath, if it be drunke after meates, except it be after a great surfet, or when thirst happeneth after drinking of much wine. For in these cases, cold water drunke is a generall remedie, and I haue knowne many by drinking a good draught of colde water to bedward, haue thereby had quiet rest all night after, and in the morning also it is right wholesome for him that dranke too much oer night, to drinke fasting a cup of cold water, especially if he be thiristie: for that will cleanse the stomacke, and repress the vapours and fumes, and dispose it to retaine newe sustenance. Some also haue I knowne that would oftentimes in a morning fasting, drinke a draught of colde water with a little white Sugar, of purpose to cleare and coole the stomacke, and haue by that meanes (as they haue thought) auoyded much steame. But herein alway respect must be had to the person that drinketh it, for to young folkes, and them that be hotte of complexion, it doth great harme, and sometime it ppositeth. But to them that are feeble, olde, slegmaticke or melancholic, it is not conuenient: for it destroyeth naturall heate, it grieneth the bzeath, and taketh away the appetite of the stomacke, and

and is very hurtfull to the sinowie members: and this
 caueat I will giue to all such as be thirkie throught great
 labour and trauell, that they drinke not much cold water
 in their heate or thirst, for thereby I haue knowne many
 fall into sicknesse, & I thinke it better to drinke a draught
 of Sacke or good wine, or as they vse in Lancashire, a hot
 Posset at such times, than small drinke or colde water.
 For though small drinke or cold water seeme to quench
 thirst better than Wine, because it moisteth and coleseth
 moze, yet wine bring moze agreeable with nature, and
 of moze substance and operation, is sooner draine of the
 members, and consequently sooner satisfieth and filleth
 the veines, and so quencheth thirst without any great al-
 teration of the body: whereas water or small drinke by
 the great coldnesse thereof, suddenly chaungeth the bo-
 die from heate to colde, which is a dangerous thing, as
 Hippocrates testifieth. To fill or to emptie, to heate or to
 coole, or any other way to stirre the body is dangerous, if
 it be done at once, or much, or suddenly: for all excesse is
 against nature. And as Galen teacheth, if wine be mixed
 with water, it quencheth thirst the better. But whether
 you drinke water with Wine, or of it selfe, you must al-
 waies prouide that it be of the best sorte, which may be
 knowne by Galens description aforesaid, and by these
 notes also. First by the lightnesse, for the lightest is best.
 Secondly, by little skimming or froth in boyling. Thirdly,
 by drenching of Linnen clothes in the water, and laying
 the same to drie, for that which is soonest drie is the best
 the best water. But how water may be drinke without
 any inconuenience atwell in sicknesse as in health, Fer-
 nelius declareth. That water may be drunke more safely,
 and without hurt of the inner partes, you must boile Bar-
 ley in it vntill it breake, or liquorice, prunes, or Sugar,
 especially when there is any grieue of the breast, putting
 thereto a litle cinnamon in the end. And in places where I
 haue bene, the common people are wont to cut liquorice

very

What drinke
 is best when
 one is hote.

2. Apho. 51.

Simplib. 1.

cap. 31.

Water mixt
 with wine,
 quencheth
 thirst the
 better.

How a man
 may prouide
 which water
 is best.

Lib. 5. meth.

cap. 5.

How water
 may be
 drunke with-
 out harme.

Liquorice
water.

very thinne, and to lay it in cold water, and after it had steeped a time, to drinke of the water in hot Agues, or in stuffing of the breast with sicke; and this they call Liquorice water, and account it very wholesome.

Of Wine. Chap. 217.

Cap. 31. ver. 38.

Gen. 9. ver. 10.

Wine and
drunkennesse
be of like an-
tiquitie.

Sim. 8.

The tempera-
ture of wine.

Lib. 3. de viſc.
ca. in mor. an.
com. 6.

NExt to water in antiquitie and vse is wine, which li-
quor (as it is in Ecclesiast.) was made from the be-
ginning to make men glad, and not for drunkennesse.
Howbeit Noah, as it appeareth, who was the first that
euer planted a vineyard, sone after he had drunke of the
fruite of the grape, was drunken. So that wine and drun-
kennesse, that is to say, the vse and abuse began in a ma-
ner both together: much like to Adam sone after he was
placed in Paradise, fell through disobedience. So ready is
Sathan to turne Gods blessing into a curse. But of the a-
buse afterward, when I shal haue declared the vse. Wine
after Galen is hotte in the second degree, and if it be very
old, it is hot in the third: and must or new wine is hotte
in the first, and it is drie according to the proportion of
heate. But this limitation of the temperature (in my
iudgement) cannot be generally applied to all wines; for
who doth not knowe that Sacke is hotter than white
Wine or Claret, and Palmsey or muscadell hotter than
Sacke, and wine of Spadera or Canary to be hottest of
all? Wherefore I thinke rather that Galen meaneth of
some one sort of Wine, and of one Countrey, for so he
speaketh, saying, that white Wine inflameth or heateth
least of all Wines. Which saying is true, if comparison
be made betwene white wine and wine of other colours
of one Countrey, and not otherwise; as to say, the white
wine of Fraunce is not so hot as the Claret or Redde
of the same Countrey. For otherwise the Red wines of
Fraunce are not so hot nor so strong as the white wines
of some other Countries. Fraunce yeldeth those wines
which

which be most temperate, as White, Claret, and Red. Spaine bringeth forth wines of white colour, but much hotter and stronger, as Sacke, Rummy and Bassard. Italie giueth wines most sweete and pleasant, as Muscadell, and such like. And in Galens time, the chiefe praise was giuen to the wine of Italie, as now it is by Matthi-olus, but especially to that wine which was named *Vinu Falernum*, most commended among all nations. Yet the Wine of the Iland Creta, now called Candie, which I suppose to be Palmsey, is of greatest force in Physicke, for by a certaine naturall propertie, it killeth wormes in children, if they drinke it fasting. As for wine of Spadera and Canarie, they beare the name of the Ilands from whence they are brought: likewise as Rhenish wine beareth the name of that famous river Rhen of Germany, because the vines whereof it is made, grow thereabout. But this our Countrie of England for the coldnesse of the Climate wherein it is situate, bringeth no vines to make wine of, though in other things moze necessary it far surmounteth all other Countries. So God hath denied his blessings, that one nation might haue neede of another; one Countrie might haue entercourse with another. But although wine be no necessarie thing, (that is to say) such as Englishmen cannot liue without, (for there is, and hath bene many a one in this our Realme, that neuer tasted wine) yet is it without doubt a special gift of God, for as it is in Deuteronomie, God giueth wine vnto those that loue him: and those that obey not the commandments of God, shall not drinke wine of their vineyards. And as it is in Ecclesiast. Wine soberly drunken is profitable for the life of man. Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse to the mind. If it selfe it is the most pleasant liquoz of all other, and a speciall benefite & comfort of mans life: a great encrease of the vitall spirits, and a restorer of all powers and actions of the body: and so cheareth and comforteth the heart.

The diuersitie of wines and the countries that bring them forth.

Malmsey killeth wormes in children.

England bringeth forth no wine, and why.

Chap. 11. ver. 13. 14.

Deut. 18. 39. cap. 31. 27. 28. The commodities of wine.

Life & wine
agree in na-
ture.

3. 1. doct. 1.
cap. 8.
Five vertues
of wine vsed
moderately.

1

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Lib. 1. de arte
amandi.

So that the vine may seme as it were life : because it greatly preserveth life. And no maruell, considering that life as Aristotle affirmeth, standeth chiefly in heate and moisture. Which two qualities are the verie nature of wine. So that life and wine fo; the likenesse of nature, are most agreeable. And this is the cause, (as I thinke) why men by nature so greedily couet wine : except, some odde *Abstemijs*, one among a thousand perchance degenerate, and is of a doggish nature : fo; dogges of nature do abhorre wine. Whereof hath grown that Latine proverbe, *Caninum prandium*, a dogges dinner, where there is no wine at dinner o; supper. But the comodities of wine are by itselfe and pithily gathered by Avicen, where he reckoneth five benefites of wine moderately drunke. First that it easily conueieth the meate that it is mingled with, to all the members of the bodie. Secondly that it digesteth & resolueith steame, openeth the waies, and stirreth by nature to expell it. Thirdly that it auoideth red choler by vyne, and other insensible euacuations; which is to be vnderstood of white Wine o; Claret, and such like weake wines, and not of strong wines, fo; they inflame the Liuer and breed choler. Fourthly it expelleth melancholy, & through contrarietie of nature amendeth the noysomnesse of that humo; . Fo; whereas melancholy engendreth heauinesse, faintnesse of heart, and couetousnesse ; Wine engendreth ioy, boldnesse, stoutnesse of stomacke and liberalitie. Fifthly it resolueith and easeth all sortes of lassitude and wearinesse : fo; it reuineth the resolute spirites againe abundantly, and comfozteth naturall vertue, and taketh away o; diminisheth such superfluous moisture as remaineth in the muskles, sinewes & ioynts. Also the comodities of Wine are well set forth by the Poet Ouid as followeth.

*Vina parant animos faciuntq; caloribus aptos,
Cura fugis, multis diluuntq; mero.*

Tunc

*Tunc veniunt risus, tunc pauper cornua sumit,
Tunc dolor & cura, rugaque frontis abis:
Tunc aperit mentis, auro rarissima nostrae,
Simplicitas, artes excutiente Deo.*

And now to turne my talke to students, I thinke (as it hath bene sayd of old) that wine drunke moderately, sharpeneth the witte. The reason is alledged by Arnoldus vpon Scho. Sal. Because of god wine moze than of any other dzinke, are engendred & multiplied subtil spirites, cleane and pure. And this is the cause (sayth he) why the Diuines that imagine & study vpon high & subtle matters, loue to dzinke god wine: wherein he erred not much in mine opinion from the custome of the old Clergy, for they loued a god cup of wine, as well as any men aline. But I aduise all students, such as be students indeede, because they haue commonly feeble bzaines, if not by nature, yet through study, to refraine from strong wines, because they dissemper the bzaine, & cause dzunkennesse ere a man be ware. Besides that, strong wines are hurtfull to them whose Luer & Stomacke is hoat, because they inflame and burne their bodie inwardly: wherfoze they are vtterly to be eschued, or not to be vsed except they be well alayed with water. But such as haue strōg bzaines, that is to say, not lightly overcome by the vapours and fumes which ascend frō the Stomacke, may boldly dzinke any kinde of wine that they like, so they kepe a measure, so; otherwise they fall into dzunkennesse as well as they that haue weake bzaines: which vice, as it is odious to God, & without repentance disheriteth vs from his hea-
I. Cor. 10. 10.
3. 1. Doff. 2.
Cap 8.
 uenly kingdome: so it is most hurtfull to our bodie, & if it be often vsed causeth chiefly six inconueniences, as A-
I
 uicen teacheth. First it weakneth and corrupteth the Li-
Six inconue-
niences of
drunkennes.
 uer, making it vnable to change & nourishmēt into blood, wherof ensueth commonly either Droopse or Lepre. Secondly, it marreth the bzaine, and killeth the memorie, wherof comeneth madnesse or forgetfulnesse: therfoze it

Cap 8.

Why wine moderately taken sharpeneth the wit. Diuines loue wine, & Why.

Strōg wines ill for students.

Life & wine
agree in na-
ture.

3.1. doct. 1.
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And now to turne my talke to students, I thinke (as it hath bene sayd of old) that wine drunke moderately, sharpeneth the witte. The reason is alledged by Arnoldus vpon *Scho. Sal.* Because of good wine moze than of any other drinke, are engendred & multiplied subtil spirites, cleane and pure. And this is the cause (sayth he) why the Diuines that imagine & study vpon high & subtile matters, loue to drinke god wine: wherein he erred not much in mine opinion from the custome of the old Clergy, for they loued a god cup of wine, as well as any men aliue. But I aduise all students, such as be students indeede, because they haue commonly feeble bzaines, if not by nature, yet through study, to refraine from strong wines, because they dissemper the bzaine, & cause drunkennesse ere a man be ware. Besides that, strong wines are hurtfull to them whose Luer & Stomacke is hoat, because they inflame and burne their bodies inwardly: wherfoze they are bitterly to be eschued, or not to be bled except they be well alayed with water. But such as haue strong bzaines, that is to say, not lightly overcome by the vapours and fumes which ascend fro the Stomacke, may boldly drinke any kinde of wine that they like, so they keepe a measure, for otherwise they fall into drunkennesse as well as they that haue weak bzaines: which vice, as it is odious to God, & without repentance disheriteth vs from his heauenly kingdome: so it is most hurtfull to our bodies, & if it be often bled causeth chiefly six inconueniences, as A- uicen teacheth. First it weakneth and corrupteth the Liver, making it vnable to change & nourishmet into blood, wherof ensueth commonly either Dypoisie or Lepre. Secondly, it marreth the bzaine, and killeth the memoize, whereof cometh madnesse or forgetfulnesse: therfoze it

Cap. 8.

Why wine moderately taken sharpeneth the wit. Diuines loue wine, & Why.

Strong wines are ill for students.

I. Co. 10. 10.

3. 1. Doll. 2.

Cap. 8.

1

Six inconueniences of drunkennes.

2

is sayd, That wine is the destruction of the memorie.
 3 Thirdly, it weakeneth the sinewes, which is y^e cause that
 drunkards tremble both with head and hands, as well in
 4 youth as in age. Fourthly, it breedeth diseases of the si-
 5 newes, as the Crampe and Palley. Fifthly, it engendreth
 Apoplexies, & the falling euill, throught ouer much moy-
 sure of the bzaine, stopping the wayes of the spirits to y^e
 6 inferiour members. Sixtly, it bringeth oftentimes so
 daime death, by too much repletion. Notable therefore is
 that counsaile of Isocrates in his oration *ad Demonium*,
 and diligently to be followed of all Students: And spe-
 cially auoyde banqueting: and if it happen that thou be
 present at it, yet rise and go thy way before thou be
 drunken, for when the minde is ouercomewith wine, it
 is like to a charret, which hauing cast off his guide, run-
 neth to and fro without order. According to that saying
 of the aunient Poet Theognis,

Isocrates a-
gainst drun-
kenesse.

Theognis a-
gainst drun-
kenesse.

Thus translated by Iacobus Schegkius.

Immodico cuiusq; mero praeordia ferunt,

Haud linguam & mentem continet ille suam.

Turpia qua loquitur, recidens sine pondere verba

Ebrins ac nullo cum illa pudore facit.

Diceret haud qua sobrius, haec effari bene potuit.

Si sapias à nimio disce auerere mero.

So that the excessse of Wine is to be auoyded, and not
 the Wine, so; so he writeth in another place:

Pocula qua caruere modo, mihi crede nocerunt.

Vina tamen modice sumpta iniuare solent.

In lib. 1. cap.
10.

Why Students
in these dayes
comen not to
such perfect
knowledge as
they haue
done in time
past.

And the excessse of Wine is the cause as Leonardus
 Fuchsius writeth, why few young men that be Students,
 come to profound knowledge & ripenesse in these dayes:
 so; first immoderate drinking wine maketh them disor-
 dered and unruly: and next it weakeneth and ouerleth the
 strength and force of the wit & minde. Wherefore he adui-
 seth all Students to haue those golden verses of Eobanus
 Hessus not onely imprinted in their mindes, but also in-
 graued

granted in some table in their chambers or closets, to the intent that they may haue them alwaies before their eyes. For so, it might happily come to passe, that by the often reading and looking vpon them, they might elchue drunkennesse, as a most detestable vice procuring to them certaine destruction. The verses be these.

Immodicus sensus perturbat copia Bacchi:

Inde, quis enumeret, quot mala promeniant?

Corporis exhaust succos, animiq; vigorem

Opprimat, ingenium strangulat atq; necat.

Whereof Ciceroes onely sonne Marcus may be a notable example to all Students, who being brought vp after the best manner as you may suppose both at Rome vnder his fathers gouernement, & at Athens vnder Cratippus, the Prince of Philosophers of that age (as Cicero calleth him in sundry places,) did yet degenerate through intemperancie, that he was moze famous for his drinking, then for his learning. For he was called Marcus Bicomgius, as Plinie reporteth, that is, such a tosspot, as would quaffe or carouse a gallon or two at a time.

Wherefore Plato that diuine Philosopher vtterly forbiddeth Wine in youth vntill they be past two and twentie yeares of age, because saith he, you must not put fire to fire. And Galen not onely forbiddeth children Wine, because they being of heat & moist temperature, should thereby become ouer heat, and their heads filled with vapours, whereof sometimes ensueth the falling sicknesse (as Aristotle affirmeth,) but also he forbiddeth yong men wine vntill they be fife and thirtie yeares of age, because it maketh them prone to wrath and lecherie, and dullerh and troubleth the wit and reason. But to old men, wine is as sucke to yong children: and is therefore called of some; old mens Miske, and the strongest Wines for them are best, except they be cholericke: for old folkes are cold, and good wine heateth: they are heauy and full of melancholie, & wine maketh them merry and repelseth melancholicke:

Hellus, against
drunkennesse.

2. de legi.
Young men
should drinke
no wine.

Wine is good
for old age.

cholinnesse: they commonly sleepe ill, and Wine maketh them sleepe well: they are disposed to oppilations, and Wine openeth. So that wine to old folkes is most commodious, although to youth it be hurtfull, vnlesse it be temperately taken. Yet I read in Arnoldus vpon *Schole Salerni*, that sursetting and drunkenesse is sometime expedient, because thereby we fall to vomit, whereof ensueth cleansing of the stomacke, and preventing of many ill diseases of long continuance; and this opinion is sa- thered vpon Hippocrates; so; so saith Arnoldus; Hippocrates counsaileth vs to be drunke once in a moneth, that so we might be procured to vomit. But I will not say that Hippocrates counsaileth vs to be drunken once in a moneth, that thereby may come vomit; so; I rather think it the counsaile of some Arabian Physitian: but this I know to be true, that Hippocrates biddeth one to vomit euery moneth two daies one after another, that the second day may auoide that which the first could not, and this is approued by Galen: and *Scho. Sal.* is of the same iudgement, where it is said:

Cap. 15.
To be drun-
ken once in
a moneth
allowed of
some Phys-
icians.

Lib. 51. de vsu.
per. cap. 4.
Cap. 107.

*Quolibet in mense et conseruet vomitus, quoque purgat
Humores nocuos stomacho, anfractus leniat omnes.*

But to procure vomit through excess, & drunkenesse, as it is vngodly, so it is beauly, & both moze hurt the stomack, the vaine, the brest, & all partes of the body than it doth profit by euacuation of cleame and choler: wherefore if any be desirous to vomit, let them rather go to the Sea, or drinke Salet oyle (as I haue shewed before in y^e Chapter of Olives) or vse *Assarabacca*, or *Helleborus*, by the aduise of some discret Physitian, & let Wine be vsed accord- ing to the first institution, that is, to make men merry, & not to make men drunke. For the vse of vomit, either by sursetting, or by medicine, is greatly disallowed of y^e best learned Physitions of our time, namely of *Leuinus Lemnius* in his first booke of complexions, where he saith: Let no man y^e desireth to liue till he be old, vse vomiting of- ten,

ten, specially if he be long and round necked, either very slender or very grosse bodied, or strict and narrow breasted. But he that leadeth his life temperately, shall not neede, to take any helpe by vomitting, for conservation & maintenance of his health. And touching Hippocrates opinion before mentioned, he saith: that this reuerend and aged Physitian in that place exhorteth no man to vomit for any wholesomenesse that is therein, but indgeth such manner of euacuation, to be expedient for them that with excesse and immoderate feeding haue surteted, or whose stomackes through cruditie and corruption, of the meate and drinke before eaten, belch vp some stinking fumes, whereof the one commonly happeneth in cold stomackes, and the other in hotter: hitherto Lemnius. And if any be disposed to drinke wine, they may learne to chuse good wine by five properties: First by the colour, as white, red, claret. Secondly by the tast, as sweete, soure, rough, light. Thirdly by the saueur or smell, as fragrant or otherwise. Fourthly by the substance, as thicke, thinne, cleare or muddy. Fifthly by the age, as new or old. All these properties sauing the last, are set forth in *Schola Salerni* as followeth:

*Vina probantur odore, sapore, nitore, colore,
Si bona vina cupis, quinque hec laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frigida.*

So that these senses are the chiefe iudges of wine. The eye for the colour and consistance, the tongue for the tast, the nose for the saueur. And all these must be applied to wine in the kinde, as for example, if Claret wine haue a right claret colour, if it be in saueur, in tast, in thinnesse, or thicknesse, in age accordingly, then may you be bold to call it good Claret. And so of all other sortes of wine. But it shall be necessary that I speake somewhat more of these properties. And first, touching the colour. I haue this lesson in Galen: No white wine is greatly hot: for that

For whom
vomit is ex-
pedient.

How to chuse
good wine by
five proper-
ties.

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Cap. 10.

The chiefe of
wine standeth
chiefly in
three senses.

Lib. 3. de vit.
ra, in mor.
acut. com. 6.

White Wine
least heat.

White Wine
procureth
vrine.

White Wine
good for those
that would be
leane.

Cap. 8.

Cap. 11.

Red Wine
bindeth

A good me-
dicine for a
laske.

Cap. 11.

which is very hot, is yellow, like gold, or darke yellow, or red, & sweete, But white Wine heateth least of all. Where, by I learne that white wine inflameth or heateth least of all Wines, which is to be vnderstood of one kinde and of one countrey, as I haue shewed before. Beside this, white Wine is lesse fumish and lesse vaporous than other, and therefore lesse annoyeth the head. And it prouoketh or causeth one to pisse moze than other, whereby it is proued to be moze pearcing than other wine, & to haue greater strength to open. And for these properties I thinke White Wine moze conuenient for Students than any other. Also this kind of wine is good for those that would be leane or slender, because it nourisheth little. But red wine & Claret nourish moze, because they are some conuerted into bloud, and especially the red, for that is hotter, than white Wine, and nourisheth moze than Claret. Wherefore it is reckoned in *Schola Sal.* for one of those three things which be most nourishing, as

Quarcentia, vna rubentia, pinguis iura.

So that Claret wine for nourishing may seme to be in a meane betwene white and red. Yet red wine, if it be a deepe red inclining to black as Raisins, being much drunken causeth two inconueniences, as it is in *Scho. Sal.*

*Si vinum rubrum nimium quandoq; bibatur,
Venter stipatur, vox limpida impificatur.*

It bindeth the belly & maketh hearselesse. Yet sometime it is necessary, especially for such as by debilitie of stomacke are laxatiue, and can hold nothing. And I haue cured many of a laske, growen in a manner to a fire, only by giuing them first in a morning and last in the evening, a good draught of red wine well spiced with Cinamon, and the powder of the pill of a pome Granat. But wines that be yellowish, & sweete withall, as Spalmey, Spuscadell, and such like, as they are most hot, so be they very nourishing, as it is in *Schola Salerni.*

chulw

in C.

Corpora

Corpora multum augent tibi dulcia candida uina.

The reason is, because the sweete wines through their sweetenesse, are greedily drawen of the members. **W**herefore they are good to be vsed of such as be leane, & weak, and low brought, and so haue I proued Muscadell excellent in a wast or consumption. Now concerning the age of wine, Dioscorides writeth: old wine hurte the sinewes and senses, newe wine puffeth vp and is hardly digested. But betweene both is wholesome. And this must be applied to wines after their kinde. For some wil abide longer in their strength and verdure, and others will sooner pall: but new Wine or Must in no wise wholesome. For as it is in *Schola Salerni*, it breedeth many inconueniences, as followeth:

Impedit urinam mustum, soluit cito ventrem.

Hepatis emphrazim & splenes generat lapidemq.
What is to say, new wine letteth the vrine, it looseth the belly, it stoppeth the liuer & splene, & breedeth the stone.

And now to discusse this question, whether or no it be good to drinke Wine fasting, I know there be many that in a morning for their breakfast, in the cold time of the yeare vse to drinke a draught of strong Wine, as Muscadell or Palmsey, and to eat toastes dipped therein, and that they thinke to be very wholesome and restorative, especially for old folkes. But they are reproued by Fuchsius, saying: We must especially beware, that in the morning fasting we vse not strong wine, or toastes dipped in wine, (as the manner of noble men is) because thereby great discommodities commeth to the body, and very daungerous diseases. Yet I reed in *Schola Salerni*,

Bis duo uina facis, mundas dentes, dat acutum

Visum, quod minus est implet, minus quod abundat.

What is to say, toasted bread dipped in wine cleanseth the tath, sharpeneth the sight, digesteth that which is vn-

digested,

digested,

Sweete wine
for whom it
is good.

Lib. 5. cap. 7.

New wine
vnwholesome.

Cap. 26.

Whether
wine be
good fasting.

1. 1. lib. 2. 1. 2. 3.

Cap. 54.

Toastes dip-
ped in wine
wherefore
they are
good.

digested, and reduceth superfluous digestion to a meane. And Master Securis affirmeth in his Almanacke Anno, 1580. that his father, who was a Doctor of Physicke, used in a morning a peece of a toast dipped in Puscadell in the winter, and in Claret wine in sommer, drinking after it a draught of the same Wine. So that it is not altogether vnwholsome to drinke Wine next the heart, so there be respect had to the time, to the countrey, to the age, to the stomme. Some I haue knowen to steep a branch of woyme-wood all night in a cup of Claret or White wine close couered, and the next morning after to streine it, & warme it and drinke it fasting: others to cleanse their reins and bladder, vse to steep overnight a roote or two of Perseley litte and somewhat bzused, and a little liquozice in white wine or rached rhenish, & to streine it in the morning after, and warme it, and drinke it so; their breakfast. But these be rather medicines than simple drinkes, the first to cleanse the stomacke, the latter so; the stone. And so I conclude this treatise of Wine: that white Wine is best fasting and betwene meales: Claret Wine with meate, and Sacke after meate.

An easie practise to cleanse the stomacke.

An easie medicine for the stone.

Of Ale and Beere. Chap. 218.

Cereuisia or Cerenisia is Latin as well so; Ale as Béere, howbeit in qualitie these drinkes differ greatly. For though both Ale and Béere be made of like matter & substance, that is to say, of barlie, wheate or oates, yet there is great difference in the making, as good brewers can tell. And one thing more is used in the making of Béere than Ale, which is hoppes. So that Ale requireth two ingredients, that is water and malt; & béere is made of three things, that is, water, malt and hoppes: of which the first two be cold of nature, and the third is hot. These two drinkes are not mentioned in Hippocrates and Galen, (as I suppose) because they are used only in these North partes

The difference betwene Ale and Beere.

partes of the world. And as for Ale, I can neither heare
nor read (saith Master Eliot) that it is made and vsed for
a common drinke in any other Countrey than England,
Scotland, Ireland and Pole. And in England no doubt
ale was the moze ancient drinke and moze vsuall, as it is
at this day in the North parts of the Realme, where they
can not yet tell how to make Beere, except it be in Ci-
ties or Townes, or in men of worshipps houses. And con-
cerning Ale, which is best, in *Schola Salerni* there be these cap. 17.
properties noted as followeth:

*Non sit acetosa hac cernisia sed bene clara,
De validis colla granis, satis ac veterata.*

That is to say, good Ale must not be soure, it must be
clere, and made of good corne, well sodden, stale and well
purged. But if you come as a stranger to any Towne,
and would faine know where the best Ale is, you made
do no moze but marke where the greatest noyse is of good
fellowes, as they call them, and the greatest repaire of
Beggars. But withall take good hede that you be not
aboue Wheate before you parte. For it is woyle to be
drunke of Ale than of Wine, and the drunkennesse endu-
reth longer: by reason that the fumes and vapours of Ale
that ascend to the head are moze grosse, and therefore can
not be so sone resolved as those that rise vp of Wine. If
you aske me the question whether Ale or Beere be moze
wholesome, I say that Ale generally is better, namely
the small Ale, which is vsed as well in sickenesse as in
health: and that for good cause, considering that Barley,
whereof it is made, is commended and vsed in medicine
in all partes of the world, & accounted to be of a singular
efficacie in reducing the bodie to good temper, specially
which is in a distemperance of heate. And for this pur-
pose that kind of Ale, which at Oxford is called *Sixteenes*,
is principally, as by common experience is proued both in
hot

How to know
where the best
Ale is.

Whether Ale
or Beere be
better.

Sixteenes.

hot seasons of the yeaere and in hotte diseases. But Beere
 for the heate thereof by reason of the Hoppes, is not so
 commendable in sicknesse, and therefore generally not so
 wholsome. Howbeit, in health it is very profitable drinke
 (so it be not strong) so; such as be cholericke and haue hot
 stomackes. For beside the vertue of nourishing which it
 hath of the coine whereof it is made, it hath also a medi-
 cinable propertie of the Hoppes, whereby it prouoketh
 vrine, and expelleth some choler by siege. Wherefore in
 them that vse it moderately, it encreaseth strength as ap-
 peareth plainly by the view of those nations that vse it
 most, so; they be strongest and fairest. Beside that, it doth
 not so sone hurt the sinewes, nor cause ache of the ioynts
 as wine doth. But *Schola Salerni* reckoneth eight proper-
 ties which may be indifferently applied to Ale or Beere
 as followeth, but chiefly to Beere:

The vertue of
 Beere.

294.

*Crassas humores nutrit, ceruicis, vires
 Praestat, & augmentat carnem, generatq; cruorem.
 Prouocat urinam, ventrem quoque molliat & inflat,
 Frigidat & modicam &c.*

Eight pro-
 perties of
 Ale & Beere.

The vertues
 of Beere.

That is to say, Ale of Beere maketh grosse humours,
 encreaseth strength, encreaseth flesh, and breedeth blood,
 prouoketh vrine, looseth the bellie and puffeth vp, and
 cooleth moderately. Of which eight (in my iudgement)
 the first foure do belong chiefly to Ale, and the lat-
 ter foure to Beere. For Beere doth moze prouoke vrine
 and moze mollifie and inflat the bellie, and coole moze
 than Ale. Yet it cooleth moze or lesse, as it is stronger or
 smaller, and according to the Malt whereof it is made.
 For Beere of Ale being made of Wheate malt inclineth
 moze to heate, for wheate is hotte. If it be made of Bar-
 ley malt, it inclineth moze to colde, for Barley is colde.
 And if it be made of Barley and Dates together, it is yet
 moze temperate and of lesse nourishment. Yet if a man
 would

would exactly scanne the temperature of Beere; For thus saith ^{Lib. 1. cap. 12.} Galen: Seeing for the most part there is felt no small bitterness in Beere, there is no doubt but all Beere is hotter and how much more bitter it is, the hotter it is. But notwithstanding, I thinke that Whoppe in Beere maketh it colder in operation, because (as I sayd before) it purgeth choler. And to me verely it is much colder than Ale of like strength, having a cholerick stomache, and Liver inflamed. Neither do I thinke that Beere more engendreth rheumes and distillations, than Ale, although I know many to be of a contrary opinion. But by experience of mine owne body I can testifie, that after I left Driforde and dwelled in the country, where Ale is the more common drinke, I was no lesse troubled with a rheume, but rather more, than when I continued at Driforde and dranke nothing but beere. Wherefore I thinke rather that the chiefest cause why we are now more diseased with rheumes than our forefathers were, is our excessive and surfeiting, and delicate feeding, to heretofore cometh cruditie, cruditie breedeth rheumes, and rheumes are the occasion of the most part of diseases that happen to men. Wherefore the Oracle saith: The gods most cruelly hath writtē, That surfeit hath destroyed me than famine. Yea I dare say, that more die through surfeit than by the sword. Wherefore I thinke of rheumes, as Galen waitting upon Hip. speaketh of the Colic: Hippocrates saith; Colded men never haue the Gowt, neither doe they balle: Whom Galen expoundeth in this manner: At the time of Hip. very few were troubled with the Gowt, by reason of their great temperance and moderate life; but in our time, for that more cosse and pleasures are growne to the subbie, an infinite number are troubled with the gowt, for so much more exercise themselves, and drinke strong Wines next their hearts, and vie immoderate lust; others, if they offend not in all these, yet they erre in one or other. ^{lib. 1. cap. 12.} Euens I say of rheumes, that in time past,

Beere more cold in operation than Ale, and better for cholerick folkes.

Whether Beere breeds rheumes.

The very cause of rheumes.

com. 6. ap. 13.

A plaine pattern of our time.

Wine and women great occasions of the gowt.

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The vertue of
Beere.

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ties which may be indifferently applied to Ale or Beere
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cap 46.

*Crassos humores nutrit cernit, vires
Prestat, & augmentat carnem, generatq; cruorem.
Prouocat urinam, ventrem quoque molliat & inflat,
Frigidat & modicum &c.*

Eight pro-
perties of
Ale & Beere.

That is to say, Ale of Beere maketh grosse humours,
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The vertues
of Beere.

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Beere more cold in operation than Ale, and better for cholerick folkes.

Whether Beere breeds rheumes.

The very much cause of rheumes.

com. 6. Aplo. 18.

A plaine paterne of our time.

Wine and women great occasions of the gout.

Two chiefe
causes of
reums, *Otiom*
& *intempe-*
ramia.
The chiefe
causes of the
Gowte

Who inuen-
red beere &
when.
Pol. 35. pa. 3.

Worcester
shire & Glo-
cester shire
most fruit-
full.

pass, when men vsed moze frugalitie and temperance than now they do, they were not so much troubled with distillations. But now by reason of too much idlenesse & intemperance, rheumes do moze abound, and the gowte also. For the gowt is the daughter of a rheume. And those things that breed rheumes, do likewise breede the gowte in such as be giuen thereunto, as Slothfulnesse, surfet, immoderate lust, much Wine and strong, vsed fasting. He therefore that will be free from rheumes and gowte, must auoid idlenesse, surfet, lecherie, much wine and strong, especially fasting: and not condemne Beere as hurtfull in this respect, which was so profitably inuented by that worthy Prince Gambriuius Anno. 1786, yeares befoze the incarnation of our Lord Iesus Christ, as Lanquetus writeth in his Chyonicle.

Of Cyder Chap. 219.

THe fifth kinde of drinke vsuall here in England; is Cyder. Howbeit Cider is not in so common vse any where within this land as in Worcester-shire, and Gloucester-shire, where fruites do most abound. And maruell it is to see how plentifull apples and pearces are in those countreies, insomuch that euerie hedge almost in the common fields, and by high way sides, are full of good fruites. And if a man trauell through that Countrey, when they be ripe, he shall see as many lie vnder his horse fete; as would in some places of England be gladly gathered vp, and layed in store vnder locke and key. Cyder is for the moze part cold in operation; & is better of woyle, according to the sent wherof it is made: in respect of the coldnesse it is good for them that haue hote stomacks, or hote Riuers. For if it be vsed for a common drinke (as Master Eliot repository) it maketh, even in youth, the colour of the face pale, and the skinne riuelled. It can not be verie wholesome in any condition, considering that fruites do ingender

trigender ill humours. Yet it is best after Christmas and about Lent. That Cyder which is made of pure Peares, (commonly called Perry) being drunke after winter, is like in tast to a small white or Rhenish wine, but it differeth much in operation.

Of Whey. Chap. 220.

The sixth sort of drinke vsuall is Whey, the nature whereof I haue declared befoze in the Chapter of Spilke. And thus much moze I will ad, that if it be clarified, it is passing good for such as haue hotte stomaches, or hotte Liuers, especially in May, and for them that be collicke. And if you would vse it to cole the liuer, then boyle in it Endiue, Succorie, Violet leaues, Parts-tong, Horehell, Dandelion. And if you would vse it for an itch, or breaking out, then boile in it Fumitorie, Scabious, Liuertwort, Hop leaues. Also Fumitorie and Agrimony boyled in clarified whey, and often vsed do not onely kill an itch, but also preserve the Liuer from corruption. You must boyle it to the halfe, and then straine it & drinke it fasting, and fast two houres after it.

Whey for a
hotte Liuer.

Whey for an
itch.

Of Metheglin. Chap. 221.

The seauenth kind of drinke is Metheglin, which is most vsed in Wales, and in the Marches of Wales. It is made of hotte herbes, Honie and water. And if any list to make it, he may take of all sorts of garden herbes a handfull or two, and let them boyle in twice so much water as he would make Methegline, and when it is boyled to the halfe, and coled, and strained from the herbes, then take to euery two galons of the water, one gallon of Honie. Let it boyle well and scum it cleane, then put it vp into some vessell, and put Barne vpon it, and let it stand three or foure daies, then cleane it vp as you do Beere or Ale,

How to make
Metheglin.

Meade or
Meath.

Ale, and put it into some barrell, and so let it stand thre or foure moneths, then draw it & drinke it at your pleasure. If it be perfectly made and not new, it is a verie good drinke for Winter season, chiefly for olde folkes, and such as be flegmaticke, or haue cold stomaches, or be troubled with the cough. It is best in a morning well spiced with Ginger. There is also another kind of drinke very like to Metheglin, which is called Mead or Meath, and is made of one part of Hony, and foure times so much of pure water, and boyled untill no skumme doe remaine, and is much commended of Galen, drinke in Summer for preserving of health. For if it be well made, it clenseth the breest and lungs, causeth a man to spit easily, and pisse abundantly, and purgeth the belly moderately. Thus much concerning those seauen sortes of drinks which be in common vse among vs, which may well be called simple drinks, for of these, sundrie others are as it were compounded or made for our necessities, but yet rather used as medicines thā with meate: such is *Aqua vite*, *Aqua composita*, *Rosa Solis*, *Doctor Senevens* water, *Cinnamon water*, *Hipocras*, *Bragget*, *Buttered Beere*, and such like: of which I shall speake particularly, for the behalfe of Students, who made now and then such comfortable drinks.

To make *Aqua vite*. Chap. 222.

Take of strong Ale, or strong Wine, or the Lees of strong wine and Ale together, a gallon or two as you please, and take halfe a pound or more of good Riquo rice, and as much annise seeds: scrape off the barks from the Riquo rice and cut it into thin slices, and punne the annise grosse, and steape all together close covered twelue houres, then distill it with a Limbecke or Serpentine. And of euery gallon of the liquo: you may draw a quart of reasonable good *Aqua vite*, that is, of two gallons steape

quarts

quarts. But first that your fire be temperate, and that the head of your Limbecke be kept colde continually with fresh water, and that the bottome of your Limbecke be fast luted with Rye dough, that no ayre issue out. The best Ale to make *Aqua vite* of, is to be made of Wheate malte, and the next of cleane Barley malte; and the best Wine for that purpose, is Sacke.

To make Aqua composita. Chap. 223.

TAke of Sage, Hyssope, Rosemarie, Hynt, Spike or Lavender leaues, Marjoram, Bay leaues, of each like much, of all, foure good handfulls to one gallon of liquor. Take also of Cloues, Pace, Nutmegges, Ginger, Cinnamon, Pepper, Graines, of each a quarter of an ounce, Liquorice and Annise, of each halfe a pound: beate the spices grosse, and first wash the herbes, then breake them gently betwene your hands. Use the Liquorice and Anise as is aforesaid in *Aqua vite*, then put altogether into a Gallon or more of good Ale or Wine, and let them steape all night close covered in some vessell of earth or wood, and the next morning after distill them, as you doe *Aqua vite*.

To make Rosa Solis. Chap. 224.

First, because this drinke beareth the name of a certain herbe called *Rosa Solis*, which is not euery where, nor at all times to be found, it shall be necessarie to speake somewhat concerning the gathering of the same. I finde by experience that it groweth most plentifully in marrie groundes and Fennes, and is most flourishing in June, July, & August. In Lancashire in their mooris groundes where they digge their turues, there is great store of it, and there the common people do cal it youth grasse, & they think that it rotteth soone, howsoever it preserveth men.

The growing
of Rosa Solis.

How to make
Rosa Solis.

If it be gathered about none, you shall find vpon it like as it were an oyle or a dewe, and if you touch it with your fingers, they will be sticke. When you would occupy it, gather it in oyle weather and about the mid time of the day, and picke it cleane from dirt and pelsc, and cut off the rootes, or if it be ranke, you may cut it hard by the rootes in gathering. Now when you haue prepared it in this order, and would compound *Rosa Solis*, take a pottle of good *Aqua vita*, or *Aqua Composita*, and put into it two good handfulls or more of the herbe called *Rosa Solis*, and halfe a pound of fine Sugar, halfe an ounce of whole Spice, of Ginger pared, of Nutmegges, of Cinnamon, of Annise-seeds, all grosse beaten in a mortar, of ech halfe an ounce. Liquefice an ounce, first made cleane from the barke, then cut in small pieces and a little punned, Dates foure ounces cut small, and the stones and the white skinne that is within taken out: put altogether into a large pot or bottle, and stoppe it close, and so let it stand for thre Monethes, shaking it or stirring it together now and then; afterward (if you list) you may straine away the stuffe, or let it remaine in all the yeare, and when you would occupy some of it, cast a cloth ouer the mouth of the bottle, to keepe in the Spices. Some do put in red Rose leaues also in making.

Another way to make

Rosa Solis.

I Learned also another way to make *Rosa Solis* of an honest Gentlewoman, in this manner. Take of strong Ale or Wine two gallons, of Annise-seeds and Liquefice of each halfe a pound, beate them grosse. Take also of Rosemary, Sage, Thyme, Camomill, Marjoram, Mint, Auens, Fenell, Dill, Pelitorie, Anenber or Spike, Poppe, Roses, of each halfe a handfull, of *Rosa Solis* thre or foure handfull, and put all into the Ale or Wine: then take

take of Cinnamom, Cloues, Pace, Nutmegges, Ginger, Graines, Long pepper, Galingale, of each a quarter of an ounce, beate them grosse, and put them to the other, & let all steape together twelue houres, in some vessell of wood or earth close couered, then distill them, & of the two gallons, you may well draw two quartes, and will be as *Aqua composita*, which after you may colour in this wise: put into one glasse or two, and put to it for either quart, two ounces of browne Sugar Candie, and as much of Dates dressed, as I haue shewed befoze, and put every weeke freshly *Rosa Solis*, as much as may go into the glasse untill it haue the colour of the herbe: and if you will haue it quickly to receiue colour, you may set the glasse warily within a Stillatozie, vpon such things as you distill, & still neuerthelesse, neither will the glasse lightly breake, especially if it be full.

To make Cinnamon water. Chap. 225.

How Cinnamon water should be made, I haue partly declared befoze in the treatise of Spices. Notwithstanding, I will here set forth other wayes to make it, drawne out of Gesner. Take of Cinnamon one pound grossely beaten, on the which powze a wine quart of pure water, which being close couered, let stand to steape 18. houres, after distill it as ye do *Aqua visa*.

Another way.

Take of the best Cinnamon finely brought to powder in a mortar, but not searfed half a pound: this so charily powze into the distillatorie body, that none cleane to the sides falling in, on which powze three quartes of cleare Conduit water, then set on the head close to the body, after distill it in the beginning with a very soft fire, and increase the fire by little and little, as you see the droppes
 D come

come either quicke or slowly. But the best way to make Cinnamon water, is that which I haue shewed where I spake of Cinnamon it selfe.

To make D. Steuens water. Chap. 226.

TAke a gallon of good Calcopne wine, then take Ginger, Galingale, Canell, Cinnamon, Nutmeggs, Graines, Cloues, Mace, Annise seedes, Fenell seedes, Caraway seedes, of euery of them a dragme. Then take Sage, Mint, red Roses, Lime, Pellitorie of the wall, wild Pariozam, Rosemary, wilde Time, Cammon ill, Lavender, Auens, of euery of them one handfull, beate the Spices small, and bruse the herbes, and put all into the Wine, and let it stand twelue houres, stirring it diuerse times, then fill it in a Limbecke, and keepe the first pint of the water, for it is the best: then will come a second water, which is not so good as the first. *Censure & see forward on the other side.*

The sundry vertues and operations of the same many times prooued.

The vertues of this water be these. It comforteth the spirites, and preserveth greatly the youth of man, and helpeth inward diseases comming of colde against shaking of the palsey, it cureth the contraction of sinewes, & helpeth the conception of women that be barren, it killeth wormes in the belly, it helpeth the cold goutte, it helpeth the tooth ache, it comforteth the stomacke very much, it cureth the cold drop sicke, it helpeth the stone in the bladder & reynes of the backe, it cureth the canker, it helpeth shortly a stinking breath, & who so vseth this water, now and then, but not too often, it preserveth him in good liking, and shall make one some young very long. You must take but one spoonfull of this water fasting, but once in seven daies, for it is very hot in operation. It
pre-

preserved Doctor Steeuens that he lined 98. yeare, where
of twentie he lined bedded.

A Censure vpon Doctor Steeuens
water. Chap. 227.

Thus much I find written both touching the making
and touching the vertues of Doctor Steeuens water.
But how true it is I referre to every mans owne expe-
rience. I for my part hauing made it right according to the
prescription, found the water so weake of the wine, so
strong of the herbes, so vnpleasant in tast, that I was
faine to distill it againe, & to make it after another man-
ner. So taking double the spices aforesaid, that is of eu-
ery sort a quarter of an ounce, and of euery kinde of herbe
but halfe a handfull and not Calcoyne wine but Sacke,
or very strong Ale, I made a water very strong in tast,
and as I suppose of great vertue in all the properties
aforesaid. This who so list to try shall finde true, and let
no man condemne me vntill he haue proued.

To make Hippocras. Chap. 228.

Take of Cinnamon two ounces, of Ginger halfe an
ounce, of Graines a quarter of an ounce, poune them
grosse, and put them into a pottell of good claret or white
wine, with halfe a pound of Sugar, let all keepe toge-
ther a night at the least close covered in some bottell of
glasse, pewter or stone, and when you would occupie it,
cast a thinne cloath, or a peece of a boulder ouer the mouth
of the bottell, and let so much runne through as you will
drinke at that time, keeping the rest close, so it will
keepe both the spirit, odor and vertue of the wine and spi-
ces; and if you would make but a quart, then take but
halfe the spices aforesaid.

P y

Another

*To make Hippocras after the most
excellent way for a Sakerme
See in the End of this Book.*

Another way. Chap. 229.

TAke a gallon of Wine, an ounce of Cinnamon, two ounces of Ginger, a pound of Sugar, twenty Cloues byused a little in a mortar, twenty coyns of Pepper grosse beaten, let all these steape together a night or moze in a bottell or pot close stopped, as befoze. To halfe the Wine take the stiffe.

Another way excellent for a weake stomacke. Chap. 230.

TAke Cinnamon halfe an ounce, Ginger a quarter of an ounce, Cloues, long Pepper, Putmegges, of each halfe a quarter of an ounce, beate them all grosse, & with halfe a pound of Sugar mixe them together in a pottell of pure white wine or Claret. Let all soke twelue houres, or all night in a close pot or bottell, and when you would occupie of it, cast a cloth ouer the mouth of the pot, and straine it and vse it at your pleasure: And if you list to make but halfe the quantitie, then take but halfe the Spices and Sugar, and vse it as befoze.

Another. Chap. 231.

TAke an ounce of Cinnamon, halfe an ounce of Ginger, Calingale and Graines, of each a quarter of an ounce, Cloues halfe a quarter, beate them grosse, white Sugar halfe a pound, of the best Wine a pottell. Use it as befoze.

To make Nectar after Arnold, which is a notable restorative. Chap. 232.

TAke a pinte of Palmsey or Muscabell take of Ginger pared, Cloues, Cinnamon, of each a quarter of an ounce,

ounce, of Graines halfe a quarter, Sugar, two ounces,
Spulke a graine. Use it as before.

Sugred Wine for such as be in a con-
sumption. Chap. 233.

To thre pintes of god Wine take two poundes of
Sugar, let it boyle vntill it come to the thicke-
nesse of Line Hony, the vse whereof is with liquide
meates or drinckes. It may stand in stead of meate and
drinke, and will refresh nature sufficiently. Or else take
one pound of the best Sugar to thre pintes of Wine, let
them be sod with a soft fire in manner of a Syrupe, keepe
it and vse it with two partes of water, or otherwise, as
nede requireth. It is god for olde persons, colde and
feble, and in whom naturall moysture and heate are
diminished.

Hipocras made with water. Chap. 234.

Take of chosen Cinnamon two ounces, of Ginger
scraped halfe an ounce, long Pepper, Graines, Ca-
lingale, of each a dragme, Nutmegges, Cloues, Spice, of
each halfe a dragme, Spring water thre quarts, let it
boyle to the halfe or to one quart, then straine it hard
through a cloth, and put to it halfe a pound of Sugar,
boyle it a little againe & skimme it, then put it into some
close pot and vse it. To make Hipocras of *Aqua vite*, ex-
cellent for one that is very weake. Take a quart of *Aqua
vite*, and put it in a glasse, then take two ounces of Cin-
namon, one ounce of Ginger, two penyworth of Cloues,
as much of Graines, a penyworth of Nutmegges, beate
them all grosse, and put them to the *Aqua vite*, and shake
it together every day often for nine daies together, then
drinke it with Wine or Ale, halfe a spoonefull or a quar-
ter, with halfe a pinte of Ale.

Hipocras to preferue in time of pestilence.

Chap. 235.

TAke of the best Wine a pottell, halfe an ounce of *Angelica*, Nutmegges two drammes, Calingale, long Pepper, Coziander, Ginger, Bolearmoniack, of each a dramme, Cinnamon three quarters of an ounce, Sugar halfe a pound, vse them as befoze is said, & drinke thereof allwaies fasting a good draught.

Hipocras laxatiue for any feuer.

Chap. 236.

TAke of Senna an ounce, of Rubarb and Agaricke, of each two drams, Cinnamon halfe an ounce, Clones, Pace, Craines, of each a quarter of an ounce, Ginger, Annise, Coziander *Nigella Romana*, of each a dramme, Sugar half a pound, white wine or claret a pottell, make it as befoze is said.

To make wormewood wine vpon the sodaine
to comfort a weake stomacke.

Chap. 237.

TAke *Aquavite* and Palmsey like much, and steepe in it some leaues of wormewood dried. Of this you may take a little sponesfull, and so mixe it with a draught of wine, and so giue it to drinke.

To make Bragget. Chap. 238.

TAke three or foure gallons of good Ale or more, as you please, two daies or three after it is cleansed, and put it into a pot by it selfe, then draw forth a pottell thereof, and put to it a quart of good English Honey, and set them

them ouer the fire in a vessell, and let them boile faire and softly, and alwaies as any froth ariseth, scumme it a way and so clarifie it; and when it is well clarified, take it off the fire, and let it cole, and put thereto of Pepper a penyworth, Cloues, Pace, Ginger, Nutmegs, Cinnamon, of each two penyworth beaten to powder, stirre them well together, & let them ouer the fire to boyle againe a while, then being Milke-warne, put it to the rest, and stirre all together, & let it stand two or thre daies, and put barme vpon it, and drinke it at your pleasure.

To make Buttred Beere, which is good for
a cough or shortnesse of winde.

Chap. 240.

TAke a quart or moze of double Béere, and put to it a good peece of fresh Butter, Sugar Candy an ounce, of Liquorice in powder, of Ginger grated, of each a dramme, and if you would haue it strong, put in as much long Pepper and Graines; let it boyle in the quart after the maner as you burne wine, and who so will drinke it, let him drinke it as hot as he may suffer. Some put in the yolke of an egge or two toward the latter end, and so they make it moze strengthfull.

Of Sleepe. Chap. 241.

THe fourth thing to be regarded in preserving of health, is Slæpe, which after Aristotle is defined to be an impotencie of the senses. Because in slæpe the senses be unable to execute their office, as the eye to see, the ears to heare, the nose to smell, the mouth to tast, and all another parts to feele. So that the senses so; a time may seme to be tyed or bound, and therefore slæpe is called of some the bonde of the senses. And so; this imbecillite, so; that slæpe after a sozt maketh a man senselesse, and as

Sleepe is an
impotencie of
the senses.
*Lib. de Som.
& vigilia.*

it were linelesse, it is called in Latin the Image of death, as Ouid writeth.

Su'te quid est somnus gelide nisi mortis imago?

Longa quiescendi tempora fata dabunt.

And in Seneca, in *Hercule Furiente*, Sleepe is said to be the sonne of Astraea, that is to say of Justice, and the brother of death, as

Voluer matris genus Astraea,

Frater dura languide mortis.

Lib. 2. Elegi.

Sleepe the
Image of
death and
the brother
of death.

Death called
by the name
of sleepe.

Lib. 1. cap. 97.

What sleepe
is.

How sleepe
is caused.

Epist. 4.

The commo-
dities of sleep.

And the holy Scripture in sundry places doth call death by the name of sleepe, which is meant in respect of the resurrection: for as after sleepe we hope to wake, so after death we hope to rise againe. But that definition which Paulus Egineta maketh of sleepe, in my iudgement is most perfect, where he saith: Sleepe is the rest of the pores animall, proceeding of some profitable humour moistning the braine. For here is shewed by what meanes sleepe is caused: that is, by vapours and fumes rising from the stomacke to the head, where through coldnesse of the braine, they being congealed, doe stop the conduites and waies of the senses, and so procure sleepe: which thing may plainly be perceined hereby; for that immediately after meate we are most prone to sleepe, because then the vapours ascende most abundantly to the braine, and such things as be most vaporous do most dispose to sleepe, as wine, milke, and such like. The benefit of sleepe, or the necessitie rather needeth no proofe, for that without it no living creature may long endure: according to that saying of the Poet Ouid:

Quod caret alterna requie durabile non est.

For sleepe helpeth digestion and maketh it perfect, it recouereth strength, it refresheth the body, it reuiueth the minde, it pacieth anger, it diueth away sorrow, and finally, if it be moderate, it bringeth the whole man to good state and temperature. Wherefore, Ouid in an other place,

place calleth sleepe a God, as :

*Somne quies rerum, placidissime somne dcorum,
Pax animi, quem cura fugit, tu peccata duris
Fessa ministerijs mulces, reparasq; labori.*

Metamor. 11.

But that I may fully declare the order of sleepe, and how it is to be vsed in preserving of health, foure things are to be obserued therein. First the time, secondly the place, thirdly the lying of the bodie : and fourthly the quantitie of sleepe. Concerning the time Hip. following the verie order of nature, giueth swyth a generall rule:

*Foure things
to be obser-
ued in sleepe*

1. Prefat. 2.

Astouching sleepe (as by nature we are accustomed) so must we wake in the day time and sleepe in the night, and if we change this order, it is euill. And to a sicke bodie it is not hurtfull to sleepe vntill the third part of the day: but to sleepe longer is worse. Wherefore in sleeping and waking, we must followe the course of nature, that is, to wake in the day, and sleepe in the night, meaning by the daye, that space which is from Sunne rising to Sunne setting, and by the night, from setting of the Sunne to the rising againe of the same. And if you demaund a reason why the night should be moze convenient for sleepe than the day, I answer: Because the night by his naturall moisture and silence, lulling our mindes asleepe, maketh perfect concoction, not only of the meate receiued, but also of superfluous humours. And if this order be changed (saith Hippocrates) it is worse: for the naturall heate, spirites and humours in the day time draw to the outward partes of the body. Wherefore if we sleepe then, we violently resist the motion of nature: for sleepe draweth naturall heate inward, and the heate of the day draweth it outward, so that there is made as it were a fight and combat with nature. Yet one that is sicke or weak, and can take no rest in the night, may well sleepe in the morning *Ad tertiam partem diei* (as Hippocrates saith) that is, thre houres after the Sunne is risen: but afterward sleepe is not so wholesome, especially at

*Why the
night is bet-
ter to sleepe
than the day.*

Afternoone
leepe vn-
wholsome.

Cap. 1.
Cap. 3.

at after none. Profitable therefore is that counsell of
Schola Salerni: A void afternoone sleepe. And againe:

*Sit brevis aut nullus tibi somnus meridianus,
Febris, pigrities, capitis dolor atq; catarrhus:
Hæc tibi promeniunt ex somno meridiano.*

For, afternone sleepe maketh vndigested and raw hu-
mours, whereof growe oppilations, which oppilations
engender fevers. Also it maketh a man slothfull, by rea-
son that superfluous humours remaine still in muscles,
veines and ioynts. Again, it causeth headach, because
grosse and vndigested meate, remaining yet in the sto-
macke, sendeth by grosse vapours to the braine. And last
of all, it breedeth rheumes, by reason that the stomacke
is full of raw humours, whereby vapours and fumes rise
vp to the head, which being ingrossed by coldnesse of the
braine, distill to the lower parts. All which discommodi-
ties might haue bene dissolved and consumed by watch.
Yet notwithstanding, if any will needs sleepe in the day
time, it is lesse hurtfull (as *Bertricius* saith) if these foure
conditions therein be diligently obserued. First, if it be
not taken immediately after meate, but halfe an houre,
or an houre after. Secondly, that one sleepe not lying, but
rather sitting with his bodie vp right. Thirdly, that he
sleepe not ouer long. Fourthly, that he be not awaked
suddenly and fearefully, but with good moderation. But
after *Fuchsius*, We must sleepe after dinner, either very
little, or verie much: very little, that the inward heate may
be onely gathered together, and the strength being wea-
ried with businesse and watching, may be refreshed. Or
we must sleepe verie much, that concoction may be made
perfect: for otherwise those discommodities which are spo-
ken of will ensue. And he that will sleepe quietly in the
night, must put in practice that notable precept of *Schola
Salerni*, mentioned before, where I haue spoken of supper.

Vs sis nocte lenis, sis tibi cæna brevis.

That

How sleep in
the day may
be vsed with
least harme.

In lib. 2. Sect.
4. cap. 3.

That thou mayest sleepe well in the night, let thy supper be light. And mozeouer to take heede that we go not to bed straight way after supper, but to tarry the time untill the meat be well mingled and gone downe to the bottome of the stomacke, which may the better come to passe, if we walke an houre or two after supper: for as Euchius writeth in the same Chapter: We must walke at the least two houres after supper, before we go to bed.

How long we
should walke
after supper

Or if we walke not abroad, then it shalbe good to heare the noyse of instrumens, songs, mirth, and pleasant histories, and to conferre and talke with our friends of merrie matters, untill such time as the meat be settled.

What place
is most fit to
sleepe in.

As concerning the place most conuenient for sleepe, it must be somewhat darke, defended from the Sunne-beames, and from the light: it must be temperate in heat and cold, yea rather inclining to cold than heate: for so sayeth Hipp.

Epid. 6. sem. 4.

Sleepe in a cold place well couered: for if we sleepe in a place verie hote, we are in daunger to fall into a swone by reason of the contrarietie of sleepe and heate. For naturall heate which by meanes of sleepe is drayne inward, through the heate without is contrariwise drayne outward. Wherefore the place where we sleepe should not be verie close, neither should we sleepe vpon the ground, nor vpon colde stones, nor neare the earth: for the coldnesse of stones, and the dampe of the earth, are both verie hurtfull to our bodies. But let your lodging be in an vpper chamber, yet seuered from the roose with some false floze: let the bedsted be large and long, & no higher than a man may easily fall into it standing vpon the chamber floze. Let the bed be softe, well shaken, and made rising vp toward the fete, so that the bulke & beaust of the bodie may be lowell. I remember when I was at Oxford in the second yeare of the raigne of her Highnesse, one M. Atkins, being for disobedience put in prison in London, had a chamber to himselfe, but no bed, and at length waxing wearie of the bare boards:

Chamber.
Bed.

The making
of the bed.

vpon

A merie tale
of beating a
bed.

Prefa. cap. 5.
How we
should lye
while we
leepe.
Lib. 3. de mori.
mus. cap. 4.

Lib. 4. Secret.

vpou a night, hauing gotten a cudgell oꝝ two, fell to beating and knocking of the floze, so long and so loude, that his keeper awaked, who in a rage comming to him, and demaunding of him whether he were madde oꝝ no, that made such a noyse? So forthwaite his keeper (quoth he) I doe but beate my bed to make it soft if it would be: so it is so hard that it maketh my bones to ake. Such beds haue prisoners and souldiers now and then: but I pray God send all good Students soft lodging. Concerning the manner of lying while we sleepe, Hippocrates sayeth: The best manner of lying, is to lye as folkes doe in health: that is, on the right side or on the left, and to haue the handes, the necke, the legges somewhat bended, yea and the whole bodie a litle bowed. And Galen affirmeth, that Hippocrates blameth both lying vpright, and to sleepe gaping: but he alloweth lying on either side. Where he concludeth, that to lye vpright, or to gape sleeping, and to snore or rowte when one sleepeth, are tokens of lewinesse or drunkennesse, or slothfulnesse. Yet Alexis saith, that he that sleepeth with his mouth close, hath commonly an ill breath and soule teeth. Hereby it may be gathered, that to lye on either side, is good. But to lye vpright vpon the backe oꝝ groueling vpon the belly is vnwholesome. And it is most wholesome to sleepe first on the right side, that the meate may the better descend to the bottome of the stomacke, and be nearer to the liuer, which is to the stomacke as fire vnto the pot, and after to turne to the left side. For this chaunge doth greatly ease the body, and helpeth concoction. But to lye vpon the backe, causeth fleame and other humours to fall into the hinder part of the head, where is the originall of the sinewes, and by that means the spirites being stopped, the night mare (as they call it) and palley, and such like maladies be engendred. Againe to lye on the belly, drateth the humours to the eyes and so hurteth the sight. Yet it helpeth them that haue feeble digestion

digestion. And we must not onely regard that we lye on the tone side, but also that we lye with our heads some, what high, well bolstred vp, hauing sufficient clothes vpon vs, least that while naturall heat is within about digestion, the outward parts be aggriued with cold. It is good also to weare a kercysse, or some such like thing in the night on our heads. But to haue the face covered with shooes or otherwise, is very hurtfull to the sight and memory, and dissempereth the whole body with heat. Concerning the quantitie or time how long we should sleepe, ^{How long we should sleepe.} it cannot be certainly defined alike for all men, and for all seasons. But it must be measured by health and sickness, by age, by time of the yeare, by emptinesse or fullnesse of the body, and by naturall complexions. For such as be healthfull and strong, need lesse sleepe than they that be sickly and weake. Childzen and olde folkes neede moze sleepe than youth & middle age. In Winter longer sleepe is moze requisite than in Summer. Cholericke persons neede lesse sleepe than flegmaticke, yet in health for the most part, seauen, eight or nine houres at the most is a sufficient time for the continuance of sleepe, as it may be gathered by Galen. And as moderate sleepe both helpe digestion and confirme the body, and comfort the minde: ^{Lib. 6. de Sa. in. cap. 5.} so contrariwise, immoderate sleepe maketh the bodie slow, and vnapt to honest exercises, and subiect to many diseases, and the wit dull and vnable either to conceiue or to retaine. Therefore they that sleepe a great part of the day, and doe as it were strine with the Doymouse, who shall sleepe longest, it is no maruell if they be both vnhealthfull in their bodies, and in wit, like the horse and mule in whom there is no vnderstanding. Notable therefore is that common sentence, and to be followed of all Students, *Sanctificat. sanat, ditat quoque surgere mane.* To rise betime maketh one holy, healthfull and rich.

- And the Poet Ouid most worthily hath written

Infelix tota quicunque quiescere nolle

Sustinet,

Sustinet, & somnos premia magna putat.

Epimenides
and Endymi-
on how they
slept, & what
is ment by it.

Wherefore I trust all good Students will rather folow the example of Demosthenes, mentioned before in the treatise of exercise, than learne of Thraso in Terence to sleepe day and night: least they be likened to Epimenides, who slept fortie seuen yeares continually: or Endymion, who slept alwaies (as the Poets seigne.) Yet I would they would proue like vnto these two. For the first became a noble Philosopher, and wrote of the nature of things, and of the diuine generation, and had the gift of propheticke, as some suppose: And Endymion first found out the course of the Moone. Wherefore the Poets seigned, that the Moone loued him, and descended downe to kisse him while he slept. So they both for their continuall and earnest contemplation, were seigned to sleepe. But I would all good Students would so sleepe, or at the least, wise take a little nappe after this manner. For as the Poet Horace saith:

Est aliquid prodire tenui, si non datur vltra.

Lib. Esbi.
cap. vii.

And this is to waxe pale with studie, to apply our bookes: which was neuer yet reprooffull for a Student. And if we sleepe but at ordinarie times, yet we sleepe halfe the time of our life: for as Aristotle writeth: A good man is not discerned from an euill in sleepe: wherefore there is no difference betweene happie men and vnhappy, for halfe thei: life space. And Seneca saith:

Tu o dormitor

Somne malorum, requies animi

Pars humana melior vita.

De som. & vi.
cap. 3.
How to know
when sleepe is
sufficient.

But the naturall time of sleepe is during concoction, and the naturall time of waking is when concoction is finished. For so saith Aristotle, Sleepe breaketh off naturally, when digestion is finished. Now to know when all concoctions are complet and ended, it is to be discerned by the sensible lightnesse of all the body, specially of the braine, the bowels, and the eyes, the passage downe

doſtne of the meat from the ſtomacke, the will to make
 bzine and to go to the ſtole. Contrariwiſe, heavineſſe in
 the bodie and eyes, and ſauour of the meat beſoze eaten,
 ſignifieth that the ſlaepe was not ſufficient. Alſo the co-
 lour of the bzine to thoſe that be ſkilful declareth the per-
 ſection or imperfection of digeſtion: ſo; if it be whitith or
 pale, it betokeneth that digeſtion is not yet complete. If
 it be yealowe like pure gold, then it ſignifieth that dige-
 ſtion is ſufficient. But the iudgement of bzines I referre
 to the phyſition. And as digeſtion is diuerſe in diuerſe
 men, ſo; ſome digeſt ſoner than others, ſo the times of
 ſleeping and waking are likewiſe diuerſe according to the
 complexion, ſtrength, age of the party, time of the yeare,
 &c. And ſo; waking, what time ſtudents ſhould riſe, and
 how they ſhould order themſelues firſt in the morning,
 I haue ſhewed beſoze in my treatiſe of exerciſe. So this
 may ſuffice ſo; ſleepe.

Of Venus. Chap. 242.

NOwe that I haue ſpoken ſufficiently of Labour,
 Meate, Drinke, and Slaepe, it remaineth onely
 that I ſpeake of Venus, which in Galen is reckoned the *Lib. 2. de Sa-
 tu. cap. 1.*
 fifth and laſt thing to be regarded in the preſeruati-
 on of health. And as it is the laſt in order of the wordes, ſo
 ought it to be laſt in uſe. ſo; ſo he ſayth, Hippocrates
 in propoſing that ſentence, Labour, Meate, Drinke
 Sleepe, Venus, all in a meaſure, hath not onely declared
 the meaſure in uſing, but alſo the due time of uſing eue-
 rie thing by the verie order of his wordes: For we muſt *How Venus.*
 begin the preſeruati-
 on of health with exerciſe, after that, ſhould be uſ-
 ed, and in
 what age.
 meate & drinke, then ſleepe, laſt of all Venus in them which
 are to uſe it: for all the other are common to euerie age,
 but Venus is chiefly to be uſed in luſtie youth: for the
 age before that or after it, either ſendeth fourth no nature,
 or vnfruitfull nature, or vnprofitable. By which wordes of
 Galen

*Apl'o. 3. com.
30. & Apl'o.
5. com. 6.*

Whether Venus be requisite for all men

Chap. 1. ver. 28.

How lust groweth in mankind.

Semen est quedam pars visibilis excrementi.

Galen we vnderstand not onely the time most conuenient for the vse of Venus, (that is after sleep) but also what age is most fit for that purpose, to wit, Lustie youth, which after Galen beginneth at 25. yeares, and continueth vntill 35. yeares. But some man will say, is Venus requisite to the preservation of health? How then liued Priestes in health in times past vnmarried? Or how liue Students at this day in Vniuersities that be of any societie, who may not marrie while they haue interest in their Colledge? To this I answer, The desire of copulation for engendring sake is common to all liuing creatures. And this appetite or lust, was given by God to mankind from the beginning, as appeareth in Genesis. So that none neither male nor female is cleane without it, although it burne moze in some than others, according to age and complexion: although some can better bziidle it and subdue it than others, according to their gift and grace. How to enter moze deeply into the nature of mankind, and to consider from whence this concupiscence doth arise, you shall vnderstand, that as euery liuing creature doth feede, and as the meate receiued is altered and changed thræ times, that is to say, in the stomacke, liuer and parts before it nourish the bodie, and as euery concoction hath his superfluitie, or excrement, as the stomacke ordure, the liuer vaine, the veines sweate: so after the third and last concoction, which is done in euery part of the bodie that is nourished, there is left some part of profitable blood, not needfull to the partes, ordained by nature for procreation, which by certaine vessels or conduites seruing for that purpose, is wonderfully conueighed and caried to the genitozies, where by their proper nature that which before was plaine blood, is now transfozmed and changed into seede. Neither is this any strange alteration: for the beaasts of a woman by a like speciall proprietie, do chaunge that into milke, which before was verie blond: so; milke, whether it be of woman

oz beaft, is nothing elfe but bloud twife concocted. And in
 the feede oz nature of man and woman refeth the whole
 abilitie of procreation, as faith Leonardus Fuchfius. The
 vertue of procreation refeth wholly in the feede, which
 being fruitfull by nature, of neceffitie hath in it a naturall
 force to bring forth fome thing of like fort. And as
 bloud is dayly ingendred of fuch nourifhment as we re-
 ceive, fo likewife of bloud is nature bred continually,
 and needeth therefore sometime to be abated. For other-
 wife, it is an occafion of many grievous maladies, as Ga-
 len declareth. And if it be not fometimes anoyed by other
 meanes, of it felfe prouoketh vs to auoide it; as euerie
 man almoft doth faie in himfelfe now and then. And the
 commodities which come by moderate enacuation ther-
 of are great. For it procureth appetite to meate, and hel-
 peth concoction: it maketh the body moze light & nimble;
 it openeth the pores and condits, and purgeth fleame,
 it quickneth the mind, firreth by the wit, renneth the
 fenfes, driueth away fadnes, madneffe, anger, melanco-
 lie, fury. Finally, it deliuereth vs utterly from lecherous
 imaginations, and vncleane dreames. Which although in
 fome mens opinions they fawe none offence, becaufe
 they procure onely of abundance of nature, yet I am of
 an other minde, for that I read in Deuteronomie; If
 there be among you any that is vncleane, by that which
 commeth to him by night, he fhall go out of the hoft, and
 fhall not enter into the hoft. But at even he fhall wafh
 himfelfe with water, and when the funne is downe he
 fhall enter into the hoft. But to returne to my purpofe;
 Venus is worthily reckoned of Hippocrates one of thofe
 five things that chiefly preferue health. But in the vfe
 thereof we muft haue a fpeciall regard that we exceede
 not, for to exceede the meane in labour, in eating and
 drinking, in fleeping oz waking, both not fo greatly im-
 paire a mans health as immoderate Venus. For vpon the
 fobaine it bringeth a man to vtter weakenefle, & berea-

*Semen emittunt
 tam femina
 quam viri.
 Lib. 1. Inff.
 cap. 5.*

*Lib. 6. de lo.
 off. cap. 5.*

*The benefits
 of Venus.*

*Venus morbus
 a pituita mazi
 vniu. off.
 Hipp. Epid. 6.
 Sect. 5. Aph. 23.*

Cap. 23.

*The difcom-
 modities of
 immoderate
 Venus.*

ueth him (as it were) of all his senses. And therefore is likened by Hippocrates to the falling euill. And Auicen in his booke *De Animalib.* sayth: If seede passe fro vs above natures measure, it doth hurt vs more, than if fourtie tymes as much blood were auoyded. And no maruaile, considering that the very rote and foundation of our life, doth consist in blood and seede, as Galen teacheth in his booke written against *Licus*. And this is the cause why such as vse immederate Venus, be short liued. and as the Sparowes, through incontinencie consume themselves. But God of his goodnesse, who from the beginning ingrafted in mans nature this carnall appetite, to the end that by procreation the world might be replenished with people, hath yet notwithstanding bidden the same, and restrained it by speciall commandement, that mankind should not couple together without difference, after the manner of brute beastes, but being ioyned in lawfull marriage, which estate was established betweene man and woman, as holy and undefiled by God himselfe in *Paradise*. And that for three causes chiefly. First, for procreation of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly, for a remedy against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry and keepe themselves undefiled members of Christs body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie. So that marriage is the onely lawfull meanes to remedie this infirmitie of nature, and all other meanes are abominable in the sight of God. As fornication, adulterie, buggerie, incest, and that practise of *Diogenes* mentioned of Galen, *Genitalia contrahendo semen ejcere*. And now to the question proposed before, touching Priests and Students, how they haue liued, or do liue unmarried. *Saint Mathew* in his Gospell setteth downe two estates of men in generall, both good and

Deut. 5. 18.

Exod. 10.

Gen. 2. 22.

De lo. aff. cap. 5.

Cap. 19. 7. 77.

12.

and godly: the one married, the other vnmarried. And of the vnmarried he maketh thre sortes, as followeth. For there are some chaste (saith he) which were so borne of their mothers belly. And there be some chaste, which be made chaste by men. And there be some chaste, which haue made themselues chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it. Were the holy Ghost uttereth that some by nature are impotent, and vnable to fulfill the duetie of mariage. Others by Art (as by gelding or so) are made vnable. And the third sort is of them which haue the gift of continencie, and vse it to serue God with moze free libertie: which gift notwithstanding is not common to all men, but is very rare and giuen to few. Whereupon I gather, that some may and do liue honestly vnmarried. And so I iudge of priests, students, and all other degrees of men and women whatsoever. Yet I do not thinke the gift of continencie so generall, as it was supposed in time past, when all the Clergie were restrained from marriage: for it is said in Matthew: All men cannot receiue this thing, saue they to whom it is giuen: wherefore marriage ought to be free to all that are so disposed, euen as it is honorable among all, by the iudgement of the Apostle Paul to the Hebrewes. For how hard a matter it is, & how rare a gift to liue continently, the greater part of a mans age, I referre it to euery mans owne conscience. For who can say, my hart is cleane? And (as the Poet Virgill writeth):

The difference
of men con-
cerning cha-
stite.

Perf. 11.

Cap. 13. vers. 4.

*Omne adeo genus in terris hominumq; ferarumq;
Et genus aquoreum, pecudes, pilaeque volucres,
In furias ignemque rursus, amor omnibus idem.*

Pro. 10. vers. 9.
Amor ex li-
bidinis insania

And this rage is called of the Physicians: The furie of loue: wherwith almost all men being taken in their youth, do loue young women. And as the Poet Mantuan saith:

omnibus an-
malibus est
communis.

Res vulgaris amor, semel insaniunt omnes.

¶ ¶

¶ ¶

What complexion is
most giuen
to Venus.
*Lib. 6. de lo.
aff. cap. 5.*

*Lib. 6. de Sa.
cap. 4.*

Three principall meanes
to abate concupiscence.
*Corin. 2. cap. 11.
ver. 7. 8. 9.*

Cap. 13. ver. 1.

Lib. 3. Geor.

Euill women
compared to
a Panther.

Yet I know there is great difference among men and women in this respect, not onely touching thought, but also touching verbe: for of all complexions, the sanguine, which is indeede the best complexion, is yet most inclined to Venus, by reason of abundance of blood, hoat and moyst. And so saith Galen. There is no small difference among men, for there be some which euen from their youth are made more weake through copulation; others, vnlesse they vse it dayly, haue the head-ach, they loath their meate, they fall into Feuers, and as their appetite is worse, so is their digestion also: these men are compared of Plato, to trees which be exceeding fruitfull. Againe he saith: Venus is harmelesse onely in them which be hoat and moyst, and in whom seede aboundeth naturally. As for those that be of dry temperature, as the cholerick, cold, or cold & dry, as the melancholick, to them Venus is most hurtfull by Galens indgement in the same place. But although the most part of men and women be naturally giuen to this infirmitie, especially in youth, yet there be certaine meanes whereby to abate it, euen in the lustiest complexions. The chiefeest is that which was giuen to S. Paul, after he had prayed vnto the Lord thus: that the pricke of the fleshy might depart from him: that is, my grace is sufficient for thee, for my power is made perfect through weakenesse. The next (in my iudgement) is for a man to keepe himselfe out of the companie of women. For as it is in Ecclesiasticus. He that toucheth pitch, shall be defiled with it. And S. Paul saith: It were good for a man not to touch a woman, for certainly, the nature of women is such, that a man by their company shall be greatly inflamed.

Carpit enim virus paulatim, vritq; videndo, Femina.

Women, as Virgill writeth, are much like to a wild beast called a Panther, to whom it is said, that bearded of cattell do resort, being maruellously delighted in the sweete

Woelets labour that commeth from him, and beholding of him. But when the pain her path there within his reach, he easily prayeth vpon the poynt castell, being vnto the dismayed with his fierce looks: or as the Germanaydens, whom Poets saine with their swete melodie, to draw such vnto them as passe by, and then to bedoure them. But if students must needs be in company with women, as occasion oftentimes requireth: yet let them doe as Vlysses did, who sayling that way, where these gonniers abode, stopped the eares of all his companie, to the intent they should not heare the songs of the Syrenes, and caused himselfe to be bound to the mast of the ship, and so escaped. Euen so should students that would lead a single life, either forgo the company of women, or if they be in company with them, stop their eares, that is to say, byble their senses, or bind themselves to the mast, that is to say: pray vnto God for grace, least they be intangled ere they be ware. And the like counsaile is given by Ouid.

Euill women
compared
to the Mer-
maydens.

Syrenes were
Sea monsters,
half a woman
and halfe a
fish.

Lib. 1. de reme-
dia.

Manat amor tellus, si non ab amante recedas,

Turbaque in hoc omnes ingeniosa sumus,

Proximus à tellis ignis descenditur ager,

Et si finitimis abstinnisse locis.

Non facile est incens posita retinere mensa,

Et multum saliens incitat vnda suum.

The third meane whereby to abate this carnall appetite, is that which is mentioned in Saint Paul: I beate downe my body, and bring it into subiection: which may be done diuerse waies: As by earnest studie and meditation, by often fasting, by much labour, by hard fare, by hard lodging, and such like: for as it is in Plato, when Rable Venus threatened the spouses, that vnto the they would follow her sacrifices, she would arme her sonne Cupid against them: they answered, O Venas threaten such things to Mars, for Cupid hath no power over vs. And Terence saith: Without Ceres and Bacchus, Ve-

1. Cor. cap. 9.

vers. 27.

Ordinarie

meanes to

subdue the

flesh.

Idleness a
great occasion
of lechery.
Lib. 1. de re.
am.

nus is cold. And Diana flying the company of men, to the intent she would not be moued with carnall lusts, did continually exercise her selfe in hunting wild beasts, and for her chaste life was honoured of the Paynims for a Goddess: which fable declareth vnto vs, that exercise of the minde or body doeth away fleshly phantasies, and that idleness is a great occasion of lechery, and so saith the Poet Ouid well experienced in such matters,

*Finem qui quaeris amoris,
Cedit amor rebus; res age intus eris.
Quaeritur Absque uigilare sit factus adulter.
Ut promptus conuictus, desidiosus erat.*
And againe he saith,

*Ouis si tollas periere Cupidinis arcus,
Conemptaq; iacent, & sine luce facies.*

Lib. 1. de Sa.
m. cap. 14.
Diuers practi-
ses to abate
cōcupiscence.

There be also other meanes to extingnish carnall lust partly mentioned in Galen, as to annoynt the reynes with some cooling oylment, which may be made of Cloare, Oyle of Roses, and the iuyce of some cooling herbe, as Honselcke, Lettise, Purslaine, Nightshade, or to vse plates of leade vpon the reynes, or to apply Rose leaues, or *Agnus Castus* leaues to the backe by night or by day, or to vse daily to rate the seede of *Agnus Castus*, or the seede of Rewe, or the herbes themselves: as once I knew an olde Witch that liued chaste vnmarried all his life, that would dayly put Rewe in his drinke, and sometime eate it with bread and butter, and make it in a Posset, and vse it in Pouces, and all to destroy nature the originall of lust. To this may be added the practises of Arnoldus. If thou wilt quench the heate of Venus, annoyne thy genitories with the iuyce of Parlie or Rewe, or drinke the iuyce of those herbes. Also, to smell oftentimes of Camphere, is good for the same purpose, or to liue vpon a Marble stone, or any other very cold stone, or cold bath, or to plunge the members in cold water, or in strong vine-

The practises
of Arnoldus
to abate lust.

ger; and therewith to wash the raynes of the backe and lower part of the belly. Last of all, to conclude these meanes whereby to abate carnall lust; I will recite certaine examples gathered out of our English Chronicles of some men in time past, who suppose all chastite to consist in single life. **Elphagus** Bishop of Winchester, put upon him **Dunstons** a **ponkes** apparell; that he might thereby auoyde both the fire of concupiscence and the fire of hell. **Saint Petrocke** an **Hermit** of **Cornwal**, was saue euery night from the crowing of the Cocke, to the synging of the morning to stand naked in a pit of water to abate the hote mouings of his flesh; yet could he neuer haue remedy of that disease, untill he went on pilgrimage to **Rome** and **Iherusalem**. **Adelme** Abbot and Bishop of **Salisbury**, when he was stirred by his ghostly enemy to the sinne of the body, would hold with in his bed by him a saye maiden so long time as he might say ouer the whole Psalter, to the intent to doo more toment to himselfe & his flesh. These men (as you see) as holy as they seemed, were yet captiues to **Cupid**, and could hardly get loosed out of his bandes; or whether they were loosed at all. It may be doubted, yet would they not follow **Saint Pauls** counsaile, it is better to marrie then to burne: but rather the contrary, they would rather burne then marrie. But if I had bene their Physician, they should haue had this remedy that men vse in tarring off horses into geldings. For this is the surest remedy that can be deuised for **Cupids** toils. If of withstanding for such as can abstaine, I thinke it much better; especially if they be of the Clergy; that they would liue unmarried; for as **Saint Paul** sayth, The unmarried careth for the things of the world; how he may please the Lord: But he that is married careth for the things of the world; how he may please his wife. There is difference also between a virgin and a wife; The unmarried woman careth for the things of the Lord; that she may be holy.

John Bale.

Fabian, lib. 6.
cap. 141.

1. Cor. cap. 7.

Better for
hospitalitie
and reliefe
of the poore.
1. Cor. cap 7.
vers. 3-33-34

The single life
more conue-
nient for
Diuiues.

*De vi. in fam.
agm.*

The discom-
modities of
marriage.

Two of the
first dishes
that be serued
vp at the mar-
riage feast.
1. Cor. 7. 7.

Lib. 7. cap. 16.
How man and
woman should
marrie after
Aristotle.

both in body and spirite: but she that is married, careth
for the things of the world, how she may please her hus-
band. So that the state of man or woman unmarried is
more free from the cares of the world; and consequently
more free for the service of God, than of the married sort,
and therefore more to be desired of all them that would
wholly dedicate themselves to serue the Lord. For as Ba-
silus Magnus writeth to Gregorius. An heape of cares
commeth to the married sort: in barrenesse, desire of issue;
the safetie of thy wife, care of thy household, looking to
thy seruants; dammage in bargayning; falling out with
neighbours; sutes at the Law, the chaunce of Trafficke;
the toyle of husbandry; euery day bringeth his discom-
moditie, and the nights partaking the care of the day, dis-
quice the minde with like imaginations. And Demetrius
Terence saith in Adelpheis, I haue married a wife, what mis-
erie haue I seene; her eies & children broughe another care.
So the first dish that is serued vp at the marriage feast, is
miserie; and the second is care. Which both, if they be well
weyed, are but sure sawres to so swete meate. Gener-
thelesse, let euery man do according to his gift. For euery
man hath his proper gift of God; one after this manner,
and another after that. I exempt no estate nor degree from
marriage. And the best counsaile that I can giue in this
case, is, that no man take more vpon him then he is wel ai-
ble to performe, in the feare of the Lord. And if any be dis-
posed to marry, if they would follow the rule of Ari-
stotle in his Politiques, they should marry, that both
the man and the woman might leaue procreation at one
time, the one to get children and the other to bring forth.
Which would easily come to passe, if the man were about
38 yeares of age when he married, and the woman about
18, for the abilitie of getting children in the most part of
men ceaseth at seuentie yeares, & the possibilitie of concep-
tion in woman comonly ceaseth about fifty. So the man
& the woman should haue like time for generation and
conception.

conception. But this rule of Aristotle is not observed as
 as in England, nor els where now adaies, that I wot of,
 but rather the liberty of the ciuill law put in practise, that
 the woman at twelue yeares of age, and the man at four-
 tene are marriageable; which thing is the cause that men
 and women in these daies are both weake of body, and
 small of stature: yea in respect of those that liued but 40.
 yeares ago in this land: much moze then in comparison
 of the ancient inhabitants of Britaine, who for their tall-
 ness of stature were called Giants. Which thing also
 is noted by Aristotle in the same place; The marriage of
 young folks is vsuit for procreation of children, for in all
 kindes of liuing creatures, the young birth is vnperfect,
 and females are more commonly brought forth than
 males, and those of small stature; wherefore the like must
 needes happen in mankind, which may be thought, be-
 cause in all Cities where they marrie young, you shall see
 people of small stature and verie weake. And the best
 time of the yeare to marrie in after Aristotle is the win-
 ter season: because in the summer time naturall heats is
 dispersed, and digestion feeble: but contrariwise in win-
 ter, by reason of the cold without closing by the pores of
 the skin, naturall heat is made stronger, & digestion bet-
 ter, and thereby the bodie is moze able for generation.
 The same reason may serue also for the spring of y^ere,
 and I thinke that the better time of both, for that encrease
 & multiply are then in greatest force. But Diogenes was
 of another minde: for to one demanding when best sea-
 son were to wedde a wife: for a young man (quoth he) it
 is too soone, and for an old man ouer late, so that no time
 by his iudgement was fit for that purpose. But Dioge-
 nes was *very wise*, being moued peraduenture with the
 reason which Bias one of the wise men of Greece made
 against marriage. Thou must not marrie a wife: for if
 thou marrie a faire woman, she will make thee Cockold;
 and if thou marrie a foule one, she will be loathsome.

Rather mari-
 age is the
 cause why
 men be now
 of lesse sta-
 ture then they
 haue beene
 before time.

What time of
 the yeare is
 best to mar-
 rie in.

Diogenes opi-
 nion concer-
 ning the time
 of marriage.

Bias argument
 against mari-
 age out of *Sto-
 lus Gel. 5.*
cap. 11.

As else was afraid least he should haue as ill lucke as
 Socrates wife. Socrates had in marriage, whose wife Xantippe had all
 properties of a she-we, *videlicet*, she wore a kerchiefe, had
 a sharpe nose, and a shrill voice. But if Diogenes, or that
 Timon of Athens, who was so; his hatred of mankind
 named *philoposophe*, had vsed the company of a woman,
 perchance he would haue thought as the Hermite did,
 whom Poggias the flozintine mentioneth in his fables,
 who by the aduise of his Physicians, hauing vsed the
 company of a woman so; a certaine disease which he had,
 not otherwise to be cured, when he had done, fell a we-
 ping: And being demaunded why he wept, considering
 that it was done so; his health sake, and not so; any vo-
 luptuousnesse, that God would easilie so;giue it: No
 no (quoth the Hermite) I wepe not so; that cause, but
 I wepe because I neuer felt how swete a woman was
 befoze this time. But if that Hermite had so small expe-
 rience in Venus Court, yet I thinke many others of the
 same profession were better practised. As Iohn Bale in
 his Chronicle merrily telleth, how that at Pozke the
 Monkes of St. Marie Abbey, and the Nunnes of Cle-
 ment Thorpe, met together at May making, the Abbots
 sole being with them. And as the Abbot enquired of
 him at supper so; pastime, where he had ben all that day,
 he fell into a great laughter, and declared befoze all the
 Abbots guests, that a soze battell had bene fought that
 after none, betwixt his Monkes and the Nunnes of Cle-
 ment Thorpe: But he thanked God that his Monkes
 had the best, so; they were euer aloft. Such battrailes (I
 doubt) were fought very often, by those that had made a
 vow to the contrarie: But if the Law of God had then
 preuailed, or might now preuaile among vs, which puni-
 sheth adultery with death, & simple fornication by dowrie
 and recompence of marriage, both they would haue bene
 and we should be more fearefull to offend in that behalfe;
 or if the law of Iustinian were in force, which punisheth
 adul-

A Hermite
 repentance.

A merry bat-
 tle between
 Monkes and
 Nunnes.

Lewis, cap. 20.
 vers. 10.

adulterers with death, and simple fornicatours, if they be of abilitie, with the losse of halfe their goodes: but if they be poore, with imprisonment and banishment. And vntill some strenghter punishment be ordained, that sinne will neuer be reformed. For standing by in a state is not much greater punishment than the sinne was enioyned to, that had troden her shoe away, & desired, that she should say euery day the first verse of the 56. Psalm, Haue mercy on me, O God, for man would swallow me, &c. with great threatening, that if she should do so againe, she should be bounde to say ouer the whole Psalm. But such rebittings as these will not restraine vs from that sinne, wherunto we are so prone by nature, except we haue this continually before our eyes, that our bodies are the members of Christ, that they are the temples of the holy Ghost, consecrated to God, and not vnto fornication, and therefore that we will keepe the vessels of our bodies in holinesse and honour, to the ende God may be glorified therby, as Saint Paul willet vs. And for them which cannot liue chaste otherwise, God of his goodnesse hath appointed the holy estate of matrimonic, from the which none is exempted, except he will himselfe. But yet as Saint Paul sayth, it were good for a man not to touch a woman: Because marriage through mans corruption, and not by Gods institution, bringeth cares and troubles. And for this difficultie (as I suppose) Metellus Numidicus a Censor of Rome, making an exhortation to the people to moue them to minrie, because the Citie could not otherwise be preserved, used this reason, which may seme as well against marriage as with it. If we could be without a wife, we should all be without that discomfort: but because nature hath so ordained, that neither we can liue well with the, nor by any meanes without the, we must perforce perpetually suffer before short pleasure. And for this cause (as I thinke) Aristotle counteth a woman a necessary evil: Necessary because a man cannot be

In 8. lib. 4.
Titulo. 18.
leg. 2.

The Natures
penaunce.

1. Cor. 6. 15.

1. Cor. 6. 13. 19

Eph. 4. 4.

1. Cor. 6. 18.

1. Cor. 7. 12.

Metellus ar-
gument to
perswade
marriage.

*Huy. a. l. i.
St. i.*

*An. Gel. lib. i.
cap. 17. d. 1.*

Varro, his
counsel how
to deale with
a shrewd
wife.

Vnder what
signe a man
may auoyde
the marriage
of a shrew.

The right vse
of Venus
standeth in
three pointes.

Eccli. 5. cap. 10.

be well without her; euill, because women are commonly
shrewd; howbeit (as I haue heard say) there is but one
shrew in all the worlde, but euerie man thinketh he hath
one. And old Laches in Terence saith, a man of great ex-
perience; All women seeme to me to be brought vp in one
schoole to shrewdnesse; and of that schoole (if there be a-
ny) my wife is the Mistres I know well. But if any haue
so ill lucke as to marrie a shrew, let him learne the lesson
of Marcus Varro; Thy wifes fault must either be amend-
ed or suffered; If thou amend it, thou makest thy wife
better; if thou suffer it, thou makest thy selfe better. This
then is Varro his counsaile, that if thou cannot amend thy
wifes fault, thou must suffer it. And this was the best re-
medie that Socrates had against Xantippe. And this was
the onely helpe that Iob had against his wife: therefore
let no married man looke to speake better; for he that will
not marrie a shrew, must marrie when the signe is not in
Cekb. And now to such as be married, to whom God hath
granted the libertie of Venus, I say, First that they vse
it in a measure. Secondly, that they vse it not by and by
after meate, and before sleepe; but after the meate is di-
gested, a little before the morning, and afterwarde to
sleepe a while. Thirdly, that in the Summer season, es-
pecially in Iune and Iuly, they vse it verie seldome, or
not at all. And in Autumne moderatelie and soberly.
But in Winter, and chiefly at the spring of the yeare,
they may vse it more freely. For it is most wholesome
both at seasons hote and moyst; and for hote and moyst
complexions; that is to say, in the Spring time, and in
youth. But these precepts, & all other besore giuen, must
be applied particularly to euery mans owne estate, or
constitution of bodie. For as Aristotle speaketh of lawes,
because they be generall, therefore they cannot prouide
for euerie particular case that may fall out; yet is there
no fault in the law nor Lawmaker, but in the vncerten-
ty of matters, which be altogether casuall and variable.

So I say, notwithstanding that every rule prescribed in this Booke, cannot agree with every mans complexion, yet the rules are not to be disallowed, but to be followed accordingly as every man shall find them good and wholesome in himselfe. And this is the best Physicke of all for every man to know throughly the state of his owne bodie, and to marke diligently what things are wont either to do him good or harme : which also is given out by Tullie in this manner. Health is preserved by knowledge of ones owne bodie, and marking those things, which are wont either to do good or harme : and by a measure both in all a mans diet, and apparell for cherishing of the bodie, and also for bearing pleasures : and lastly by their cunning, to whose science these things pertaine. And the same likewise is taught by Galen himselfe, which I will adde as a conclusion of this worke, euen as he hath made it the ende of those excellent Bookes. His words be these :

*Off. 2. in fine.
Tullies Physicke.*

*Lib. 6. de Sa.
in. cap. 14.*

I would haue all men that shall read this Booke, to be thus perswaded : especially those, who although they be vnskilfull of Physicke, haue yet good discretion : that they follow not the manner of the common people in diet, (as beastes) but rather marke what meate or drinke or exercise doth them good. Likewise of Venus, whether it doe them good or harme, and at what time the vse thereof is wholesome or not. For (as I haue said) some are greatly hurt thereby : others vse it vntill old age without hurt. But these two sortes are rare : I meane of them which are greatly hurt thereby, or not hurt at all : but the meane betweene both, (yet with more or lesse) reacheth to a great number of men. These things (all such as be wise) I aduise them to obserue : whereby they feele themselves harmed or holpen : for by that meanes they shall neede the helpe of Physicians in very few things so long as they be in health. Whereunto I will adde that Physicke which I my selfe was wont to vse for preservation of my health.

to Galens counsell to euery man touching the obseruation of his own body.

The Authors
Physicke to
preferue
health very
good for a
cholericke
stomacke.
The quantitie
of Aloes was
a quarter of an
ounce.

health. Every yeare in the Spring when the signe was in
Pisces, I toke two mornings together Aloes Hepaticke
Hauen with a knife into halfe a pinte of white Wine or
Beere, or Ale, with a little Cinnamon grated, fasting two
houres after it, and the third morning I toke three
leaves of *Assarabacca* a little punned and
steeped all night in like quantitie of
white wine, with a little Cin-
namon then strained
and warmed.

A





A SHORT TREATISE OF THE PLAGVE

*and other like contagious diseases,
how they may be auoyded.*

Chap. 243.



So I haue declared (according to my knowledge) the whole order of diet, contained in those five things which doe chiefly concerne mans life, that is to say: Labour, Meate, Drinke, Slepe, and Venus; so now also for the benefit of Students, (whose health I tender most of all) I shall briefly and plainly set forth, by what waies and meanes they may auoide such diseases as be contagious: namely the Pestilence, which was twice in Oxford in my time within twelue yeares, being brought from London both times: once by clothes, and another time by lodging of a stranger, & after dispersed throughtout the Citie, by receiuing of bedding, and other clothes from the places infected. This disease of all other, is common to all men of all complexions, (as Aristotle teacheth) *Proble. Sect. 1.* because the aire compasseth all men about, and is diuine *quæst. 7.* into all mens bodies alike, which if it be corrupt, must needs infect the also that receiue it, though sooner or later, more or lesse, according to the disposition or state of the *Lib. de diff.* bodie: for as Galen writeth: The aptnesse of the body is *se. cap. 4.* of

Epid. an. cap. 1
What the
pestilence is.

Ios. lib. 3. sect
1. cap. 10.

Four causes
of the pesti-
lence.

Exod. 1. 5. 26.
Deut. 28. 35.

Sam. 24. 25.
The first re-
medie to be
vsed against
the plague.
Eccle. 3. 19.
The second
preferuatiue.

of great force in breeding the disease. And againe, no cause efficient can worke without some aptnesse of the patient. The pestilence is defined of *Marsilius Ficinus*, to be a certaine venomous vapoure gathered in the aire contrarie to the vitall spirit: Not that the aire is venomous of it selfe, but thorough corruption hath now gotten such qualitie or proprietie, that being drawne into mans bodie, it inflameth the humours, especially where they be superfluous, and bringeth them to a venomous temperature. And this is called a pestilentiall fever, as *Fuchsius* defineth: because it riseth of a venomous qualitie, and of the breathing in of pestilent and venomous ayer. Now the reason why the aire is moze corrupt at one time than at another, or in one place rather than in another, is diuersly assigned by the Astronomers and Physicians: and is imputed both to Celestiall causes and Terrestriall, which be speciall foure, *Videlicet*: The influence of sundrie starres, great standing waters neuer refreshed, caraine lying long aboue ground, much people in small roome, living vncleanly and stuttishly. But leauing those particular causes to such as write of this matter at large, I make one principall or generall cause, that is, the wyath of God for sinne: for so *GOD* threatueth, That he will send sicknesses and diseases vnto those that will not heare his worde, but disobey his commandments. Which came to passe evidently in the time of King Dauid, when 70. thousand perished with the pestilence in one day. Wherefore if plague and sickness be *GODs* punishment (as they be indeed) then first of all we ought to haue recourse vnto God by prayer, as Iesus Syrach counselleth vs. My sonne saile not in thy sickness, but pray vnto the Lord, and he will make thee whole. And next we ought to vse those meanes for recoverie of health which God hath ordained. For as it is said in the same Chapter; The Lord hath created medicines of the earth, and he that is wise will not abhorre them. Now the chiefe remedie

remedie for the plague, to preserve from infection, is to avoid the infected aire : for as much as the Plague doth come of corruption of the aire, (as I have shewed before) and if you may not, or will not avoid it : (for some of necessity must still remaine in the place where the Plague is,) then the remedie standeth in correction and purifying of the ayre, and in taking such things into the bodie, as may strengthen the heart and vitall spirites, thereby to make them able to withstand the popson. And in those thre pointes shall this treatise be absolued. As for the cure of such as be infected with the plague, or visited with any other sort of sicknesse, I referre it to the discretion and knowledge of the learned Physicians & expert Chirurgicalians. The first way then of preservation from the Plague, is with speede to go farre off from the place infected, and there to remaine until all the infection be past. This remedie is merily termed of Iordanus a late writer; The electuare of three Aduerbes; which in Latine verse he reporteth thus;

The third preservative.

The electuare of three Aduerbes.

*Hac tria tabificam pellunt aduerbia pestem,
Mox, longè, tardè, cede, recede, redi.*

In prose as much to say, as fly quickly from the place infected, abide farre off, and returne not sone againe. To fly quickly, is expounded by Marsilius Fisinus, to be part away as sone as any certaine signes of the Plague doe appeare. Now the signes of the plague to come (as he saith) are, where the aire of that place vargeth from his naturall temperature, declining to heate and moisture; when it seemeth cloudie and dustie : when the windes are grosse and hote : when the waters and fields smoke and smell : and the fishes are ill both in sanour and taste : when many women becom of putrifaction of the earth : Load-stones and rotten herbes abound : the fruites and beasts of the earth are unsauorie : the wines become

Cito fugere quid.

Epidr. Ant. cap. 27.

Signes of the plague to come.

become muddie: many birdes and beastes flie from that place, strange agues arise, raging continuall, burning, franticke, when the small pockes, and mefels are rife and wormes abound in childzen and olde folkes: when many women are deliuered befoze their time. Finally, when cruell monsters againſt nature, or ſuch like ſtrange things do appeare. But this I do referre to euery mans owne prouidence to be directed herein by the aduiſe of the Phyſition. To abide farre off, is to flie vnto thoſe places where neither the things, neither the people, nor the noiſe; nor any rumoꝛs of the place infected may come: and ſo to be ſeparated, that high mountaines be betwene, whereby the venomous vapours may be letted, leaſt by the blowing of the wind, or dilation of the aire, they approach vnto vs. And here we are to conſider the diſpoſition and ſituation of the place we goe vnto, that in no reſpect it be like the infected ayze in heate, cold, moiſture, diſneſſe, in cloudeſ, raine, windes and ſuch like: for this policie is of effect not onely in the Plague, but in all other diſeaſes, which we ſeake to amend by chaunge of the ayze. For if we remoue to a like ayze, it will rather increaſe the ſickneſſe than remedie it. And ſo ſaith Aristotle, where he moueth the queſtion: why chaunge of the aire doth encreaſe ſickneſſe, or take it away: ſo he anſwereth: If the diſeaſe grow through cold and moiſt matter, a contrarie aire may take it away: but if a like aire come vnto it, and not a contrarie, then it will increaſe the ſickneſſe, and bring death; Wherefoze, we muſt not onely remoue from the place infected, but we muſt ſo remoue, that we change the ayze as well as the place, according to the Latine prouerbe: So flie, that thou fall not into a worle. The third point of preſeruatiō is, to take good heed that we returne not untill all be cleare at home: for they that come out of a pure aire into a corrupt aire, are in greater daunger than they that neuer fledde away, and leſſe occaſion may infect them, becauſe nature may better endure

*Prout fugere
quid.*

What is to be
obſerued in
changing of
the ayze.

*Proble. Sect. 1.
quæſt. 3.*

*Tardi reuerſi
quid ſit.*

endure that which is vsuall, than abide any sudden or newe alteration. Neither is the ayze to be iudged sound presently as sone as the plague ceaseth, but a time is requisite for the purifying of the ayze, which after Mar- *Apide. anti.*
 silius, it is at the least one quarter of a yeaere. So that if *cap. 24.*
 none haue died of the plague in thre monethes before, then we may thinke the ayze sufficiently purged. Yet must we be circumspect in appoaching to the persons who haue had the plague, and much moze in entering into the houses that haue bene infected: and most of all in touching the clothes of those persons or places where the plague hath bene. For these things retainē the infection longer than the ayze it selfe. For in those persons that haue bene infected, the poyson remaineth the space of two monethes. The houses and the household stuffe, vnlesse they be purified with fire, perfumes, washings, and such like, keepe their venim for the space of a yeaere or moze. The clothes, especially of wollen, except they be washed, fumed, ayzed, and layed soorth often times in the winde and Sunne, continue contagious by the space of thre yeaeres and moze. For as oyle feedeth the fire, so woll about all things fostereth this infection, and doth not onely preserve it, but increase it and fortifie it, which in my time in Orford was proued most true, for both the plague was brought from London thither by wollen clothes, and was set abroad in the towne through buying and selling and receiuing of bedding and other furniture infected. Let this therefore be a warning, for it is soe done to take example by others. But against this counsaile of departing away from the place infected, many that otherwise be wise and discret, and of good iudgement, do vehemently inuigil, saying: that either it is needlesse or bootlesse to shunne the plague. Needlesse, because God may preserve vs as well present as absent; Bootlesse, because God may strike vs as well absent as present. And vpon this presumption, many, especially in

How long the infection remaineth in the body, in the houses and clothes.

The plague brought to Oxford and dispersed thereby woollen clothes.

Whether it
be lawfull to
flee from the
plague.

Infi. li. 3.
Sect. 1. cap. 2.

Cap. 38.

Gen. 10. 12.

Matth. 2. 14.
Matth. 10. 23.

London and other Cities where the plague chaunceth oftentimes doe not onely refuse to auoide the place, but not so much as to forgoe the house or persons infected, no moze than they would do in any other sicknesse whatsoeuer; nay some are so phantasticall, that they will deride and mocke at those that same moze fearfull or circumpect than they themselues be. But against this presumption (so I may worthily call it, because it is grounded vpon Gods power, and not vpon Gods will) I will first vse that reason which Leonardus Fuchsius bringeth for the same purpose. It is lawfull for Christians to vse Physicke as the gift of God in all diseases, either to prevent them, or to cure them; but the chiefest meanes to prevent the plague is to auoide the place infected, Ergo it is lawfull for Christians vpon such occasions, to chaunge their habitation. The *maior* is proued sufficiently in Ecclesiasticus. And I thinke no man doubteth that God hath created both Physicke and the Physitian for the helpe, comfort and succour of mankind in sicknesse. The *maior* is approued by the generall consent of all Physitions of all ages, and is grounded vpon this reason taken of experience, for that the moze part of them which carry in the corrupt aire be infected with the plague, and they which flee from it do escape. As for the reason before alleadged may serue as well for departing as abiding. For so I replie: it is necessarie to abide in the place where the plague is, because God may preserve vs as well absent as present. Nay God will rather preserve vs if we absent our selues, such as he preserved Abraham, who to auoide the famine in the land of Canaan, went down into Egypt. For why should it be moze lawfull to flee from famine than from the pestilence, seeing that it is likewise Gods punishment for sinne, and God is as well able to deliuer vs in the one as in the other? Christ himselfe flieth into Egypt, to auoid the tyranny of Herod, & willethe his Apostles, that if they be persecuted

in one Citie, to flie to another. What meaneth this, but that it is lawfull for Chyistians (so farre as it may stand with the glorie of God) To flie from vengeance to come, as Iohn the Baptist speaketh : Hezekiah was sicke vnto death (as it may seme of the plague :) and the Prophet Isaiah caused a lump of brye figs to be layed on a bile which he had , and so he recovered. Eld Tobyas was restozed to his sight with the gall of a fish, which his son did on his eyes , by the aduise of the Angell Raphael. Christ our Saviour healed him that was bozne blinde, with his spittle. What meaneth this , but that God although he can p̄serue vs and heale vs without other meanes and medicines , yet that he will not haue these inferiour meanes contemned : What follie then , nay what madnesse is in thē that so p̄sume of Gods power that they neglect and despise those ordinarie and necessarie means, which God hath ordeined: much like the Carter in AElope, who perceiuing his cart to sticke fast in the myre, whipped not his hoxses, nor set not his shoulders to the wheeles to lift them out, but fell downe vpon his knees, and made his prayers to Iupiter to helpe out his cart: to whom answer was made frō heauen: Thou foole: whippe thy hoxses, and lift thy selfe at the wheeles, and then Iupiter will helpe thee; as much to say, as, helpe thy selfe, and God will helpe. The whole worlde, as it was created by God, so is it gouerned and p̄serued continually by his power. Yet it is done by meanes, the Sonne and the Moone, and the Starres are set in the firmament to shine vpon the earth: the Earth is to bring forth fruite for the vse of man: the foules of the Aire, the fishes of the Sea, the beastes of the field, are subiect to man. Kingdomes, Nations, and countries, are ruled by other Princes and Magistrates: And shall we thinke that man whom God hath created a most excellent creature, and for whose cause, all things else were created, is destitute of meanes to p̄serue himselfe,

Math 3. 7.

2 King 7.

*Tob. 11. 11.
Mark 8. 21.*

What Fatū
is.

*Au. Gel. lib. 6.
cap. 2.*

The Stoikes
argument a-
gainst Phy-
sicke.

so long as God will prolong his life? Vaine therefore is that Goddesse of the Stoikes called in latin *Fatum*, in english destiny, w^{ch} Chrysippus defineth; An everlasting order of things which cannot be avoided; and a chayne linked and tangled together by perpetuall course of consequence, whereof also it is made and framed. And vaine is that argument, against Physicke, which the Stoikes v^{se}, and manie foolish folkes follow, mentioned by Tullie in his booke *de Fato*; That is, If it be thy destinie to recouer of this sicknesse, whether thou vse a Physicion or not, thou shalt recouer; and if it be thy destinie not to recouer, whether thou vse a Physicion or not, thou shalt not recouer. And the one of them is thy destinie, therefore it is vaine to vse a Physicion. This kind of argument, although it do seeme verie strong in many foolish folkes phantasies, and utterly to take away the vse of Physicke and Physitions, yet it is called by Tullie in the same place, vnskilfull and absurd: for by that meanes (saith he) all actions shall be taken from mans life; and is thus refuted: (whether thou vse a Physicion or not, thou shalt recouer) is vnttrue, for it is as much thy destinie to vse a Physicion, as to recouer. Much like as the Iudge answered the theefe, who alleadged for himselfe, that his destinie was to steale, and therefore he could not do otherwise. Then saide the Iudge, as thy destinie was to steale, so it is my destinie to hang thee. These kinds of copulative sentences, are called of Chrysippus the Stoik philosopher, *Confatalia*, because they be conioyned with destinie, if there be any Destinie at all. But the same argument is somewhat otherwise answered by a *Simile* of that great Doctor Origenes, in this manner: If God haue appointed thee to haue children; whether thou couple with a woman or not, thou shalt haue children: but if it be appointed that thou shalt haue none, whether thou couple with a woman or not, thou shalt haue no children, therefore in vaine thou dealest with a woman;
for

*L^{ib.} 2. contra
C^{on}sum.*

foras in this matter it is impossible that thou shouldest haue children vnlesse thou deale with a woman : So, the Physition is necessarie to remedie the disease, seeing it cannot otherwise come to passe ; and it is vntrue that the Physition is vsed in vaine. So this famous Clearke Origen iudgeth Physicke no lesse necessarie in sicknesse, for the recouerie of health, than a woman is for the begetting of children. But these Stoicall Christians doe vtterly denie this, saying ; that many escape in sicknesse that vse no Physicke at all. To whom I may answer, as the philosopher Diagoras did, who was called ^athe cause he thought the Gods had no care of worldly things, who being aduertised by a friend of his, that many by prayers made to the Goddess, had escaped the force of tempest, and came safe vnto the shore, which thing he would proue by a painted table, wherein their pictures were set forth. So it is (saide he) for they were neuer painted which made shipwracke and dyed in the sea. Euen so I say, that, as many haue escaped, and do escape in sicknesse without Physicke ; so, many haue dyed, and do dye for want of Physicke. For I thinke there is none so blinde or so impudent but will graunt, that a pleurisie is present death without blood letting : Yea the pealow Jaundise, which is a verie common disease, as is proued by experience, at length bringeth death, if it be not holpen by medicines. As for the womes in children, and old folkes too, how dangerous they be, I referre it to euerie mans owne iudgement. Wounds and sores without salues, corrupt the sound members, and finally bring the whole bodie to destruction. Wherefore Physicke is absolutely necessarie in some cases. Yet I grant that light diseases may be cured without any Physick, by the onely benefit of nature, yet in the lightest disease that happeneth if some Physick be vsed it is not vnprofitable, but to nature verie comfortable. But if the sicknesse be great, and nature soze oppressed, then Physicke is necessarie to

Diagoras,

The necessitie of Physick

Lib. 7. Ethic.
Cap. vii.

Lib. 3.

assist and to ayde nature, whereby she may the better overcome her enemy. And so it cometh to passe that the Physitian cureth by the helpe of the vertue nutritive, which as yet is sound in vs; as Aristotle teacheth, or as others say, by natures helpe, for otherwise Physicke preuaileth not, as Cornelius Celsus writeth; Against nature Physicke cannot preuaile, when nature will no longer worke, then farewell Physicke, and carrie him to the Church. And much lesse doeth it preuaile if God be against it. For (as Fuchsius that famous Physitian writeth). The Physitian may do his endenour, but the successe is in God. But if God first, and nature next do worke with the medicine, then no doubt shall that notable effect come to passe, which is moze to be desired then Gold or pretious stones, that is to say, health. So Physicke if it be rightly vsed is profitable in all diseases, and so necessarie in manie, that without it life can not be preserved. Vaine therefore is their phantasie that thinke it vngodly to flic from the place where the plague is, and to vse the helpe of Physicke in their infirmities. I haue bene somewhat longer in this digression, for that it was my happe to liue in a countrie, where a great number were caried away with that heresie of the Stoikes, that they thought Physicke of no force, and of lesse value, yet would they visit the Physitian sometime with the vyne, many with this *Dilemma*, that if the patient were like to liue, then would they be at no cost, but let nature worke: and if the patient were like to die, then would they be at no cost, because it were but vaine. So, *Parcatat sumptui*, made no Dodger to liue in that countrie. But let them goe with their desperate destinie, and let me returne to the second way of preservation from the pestilence, which consisteth in correcting and purifying of the ayre wherein we continue: if there be no remedie but needs you must or will abide where the plague is, then first of all humble your selfe before God, and desire of him mercie & forgiveness of

The second
way of preservation from
the plague.

of your finnes : and if it be his will, that he will vouchsafe to preserve and defend you from all infection. And if his will be otherwise, yet that you are willing to abide his visitation patiently, and ready (if his god pleasure be so) to depart out of this wicked world. This done, haue alwaies in mind, & practise in your life, this short lesson following.

*Aer, esca, quies, repletio, gaudia, somni,
Hac moderata iuuant, immoderata nocent.*

Ayre, labour, food, repletion,
Sleepe, and passions of the minde,
Both much and little, hurt alike,
Be it is the meane to finde.

For in these five pointes as it were in so many Lute strings resteth the whole harmony of mans life. Wherein moderation beareth the burthen of the song. Which if it be not kept, but that exesse be taken in any one of them, there must needs follow great disturbance in their bodies. All exesse is against nature. Wherefore you must avoid all exesse and superfluitie, especially in eating and drinking, sleeping and waking, in travell and women, and seeke by all meanes to maintaine and keepe your naturall and accustomed evacuation, and to be merrie and pleasant, following herein the example of Socrates, who by his continencie and good order of diet, escaped the plague at Athens, neuer auoyding the Citie, nor the companie of the infected, when as the greatest part of the Citie was consumed. And touching the ayre, first looke that the house wherein you dwell be kept cleane and sweete, and all things in it as neate as may be. Open not your windowes toward the West or South, but toward the East or North. And come not forth of your house untill an houre or two after the Sunne rising, and take your house againe as long before the Sunne setting. Also it shall be good, specially at night and in the morning, to perfume

Fire is a speciall preservative against the plague.
Lib. de Pest.

The third point of preservation.

How the corrupt aire doth infect our bodies.

perfume your house or chamber with Frankencense, or Juniper, or Sotoy calamita, or Labanum or; if you will not be at cost, with dyed Rosemarie, or as poore folkes vse to doe in great towne, with rushes or brome, or hey layed vpon a chafing dish and coles, and the windowes and doores being close shut vp so; the time. Or to heate a brick or slate stone in the fire, and when it is hote to take it out, and powze vineger vpon it, & to receiue the fume with open mouth. But among all things that purifie the aire, either within the house or without, none is better than fire: for fire by nature doth consume corruption: and as Holerius saith: The breath of fire receiued, is a remedie against the Plague. And it is well known how that Hippocrates deliuered the Citie of Athens from a great Plague onely by causing many great fires to be made in sundry places within the Citie and round about it. Wherefore it shall be good to make fires oftentimes in your chambers, halles, courts, or strates. And if you list, you may cast into the fires, Juniper, Bayes, Rosemarie, Spyke, Firre or Cypresse wood, and such like. The third and last point of preservation from the Plague, is to vse such things as do resist poison, and doe fortifie the heart and vitall spirites. For this venomous vapour which breedeth the Pestilence in mens bodies, is conueyed together with the ayre or breath, first to the Lungs or Lights, and from thence by *Arteria venosa* to the heart the fountaine of life: from whence it is deriued and disperled by the veynes and arteries into all partes of the body. And first it assaulteth the spirites: next the humours: and lastly, the very firme substance of the whole body. And after it hath once possessed the bodie, the force of it is such, that commonly within three or foure daies it groweth to extremitie, and sometime sooner, if the bodie abounde with superfluous humours, chiefly with choler and blood. For the sanguine sort are soonest taken with this infection, and next to them the Cholericke,

Cholericke : thirdly, the flegmaticke : and last of all, the Melancholicke : because the cold and drie humour is least apt to inflammation, and putrifaction : so that the conduits be strait by the which the poyson should passe. And this is the reason why youth, which representeth the Sanguine complexion : and middle age, which representeth the Cholericke : and women, which represent the flegmaticke complexion, are sooner infected than the aged fozt, which represent the Melancholicke complexion. Howbeit sometime, if the pestilence be outrageous, it spareth no complexion, no; no age, as it came to passe in my time in Orford, when as diuers olde folkes, men and women aboute seuentie yeares old died of the plague. But now to arme the heart against this infection, when you haue occasion to go forth of the house, hauing first eaten o; drunken somewhat, so; it is not good to goe forth with emptie veines, o; else hauing receiued a fume (as befoze is said) you shall put into your mouth a Cloue o; two, o; a little Cinnamom, o; a peece of Setwall, o; an Dzenge pill, o; best of all, a peece of the roote of Angelica, o; Elecampane, and take in your hand an Dzenge, o; a posse of Rew, o; Spint, o; Balme : O; else carrie with you a handkerchise, o; sponge dzenched in white vinegar of roses, if you can get it, if not, in common vinegar, especially white. But if you would make a perfect mixture, and passing so; this purpose, you shall take Rosewater, white Rose vinegar, strong white Wine o; Palmisy, of eche like much, and spice it well with Saffron o; Setwall, made in powder, o; the powder of Dzenge pillis, and dzench a linnen cloth o; sponge therein, and carry it about with you. And if you wash your face and hands in the same, and drinke a little thereof, it will doe the better. And so; the better strengthening of the inward parts against all infection, you may easily compound this mixture following, which is highly commended by Marsilius Ficinus. Take of red Saunders halfe an ounce, of chosen Cinnamon

What complexion is soonest infected with the plague.

What is to be done when we go forth to avoid infection.

An excellent lotion against the pestilence..

Cinnamon thꝛe drammes and halfe, of Saffron halfe a dramme, all made in fine powder, which powder you may spice your meates withall, at all times. And after meate it shall be verie good to vse Coziander seedes prepared, and fasting also after Auicen, who highly commendeth them in this case. The common people, saith Hollerius, vse to keepe Elicampane rootes in Vineger, and to lay them in a linnen cloth, and to carie them about with them, smelling to them often times. Others befoze they goe forth in a morning, eate Garlicke, and drinke a draught of new Ale after it, or good Wine. But garlick is thought of many to be rather hurtfull than wholsome in the plague, because it openeth the pores of the body too much, and so maketh it moze apt to receiue infection. But I reade in the Secrets of Alexis of a maruellous secrete to preserve a man from the plague, which hath bene proued in England of all the Physicians in a great and vehement plague in the yeare 1348. which crept throughout all the world, and there was neuer man that vied this secret, but he was preserved from the plague; *videlicet*; Take *Aloe Epaticum* or Cicatrine, fine Cinnamon, and Pyrrhe, of each of them 3. drammes, Cloves, Spice, *Lignum Aloe*, Gallicke, Sole armoniacke, of each of them halfe a dramme, let all these things be wel stamped in a cleane mortar, then mingle them together, and after keepe it in some close vessell, and take of it euerie morning two penie weight in halfe a glasse full of white Wine with a little Water, and drinke it in the morning at the dawning of the day. And so may you (by the grace of God) go hardly into all infection of the aire and plague. Hitherto Alexis. But the prescription of preseruatiues foꝝ the Plague, I leane to the skill and experience of the learned Physicians, whose aduise in this case is chiefly to be sought foꝝ and followed. Yet thus much I dare say, by the authoritie of Galen in his booke of triacle to Pampilianus, & by the iudgement of Marsilius Ficinus, that

of

Lib. 2. fo. 70.

Lib. 1. fo. 39.

An excellent
preseruatiue
foꝝ the
plague.

no one medicine is better, either to preserve from the plague or to expell venim from the principall partes in such as be infected, than triacle, and is not onely good for the Plague, but also in all other poysons and noysome drinckes: yea, and in the most part of other diseases, as the Cough, the Collicke, the Stone, the Palsey, the Jaundise, the Agew, the Dropfie, the Leprosie, the headach, for dull hearing, for dimnesse of sight, to prouoke appetite, to appease greedy desire, for melancholy, sadnesse, heavinesse of the mind: for it not only healeth diseases of the bodie, but also of the mind: as Galen writeth in the same Booke. So that it may worthily be called *Delphicum gladium*, because it is profitable in an infinite number of infirmities. And Galen in his Booke of Triacle to Piso, confirmeth the same. And concerning the Plague, as well for the cure as for the preservation, he declareth upon the credite of Alianus Meccius a famous Physician, and sometime his teacher, that in a great Plague in Italy, when all other medicines preailed not, after that by his aduise they fell to the vse of Triacle, very few of them which were infected, either died, or else fell into the disease. And no maruell (saith Galen) if it overcome the Pestilence, seeing that it overcommeth poyson. But it is not sufficient to know that Triacle is good for the plague, but we must also know how it is to be used. Wherefore Galen in the same place setteth downe the order how it is to be taken, in this manner: It is giuen (saith he) in three Cyathes, that is (as I take it) about foure ounces, that is, halfe a gill, or the fourth part of a pint: it is giuen (I say) in a draught of wine the bignesse of an hassill nut, as well after poyson, or after the sting- ing of venomous wormes as betoze, if a man suspect any such matter; and after the same manner it is giuen to the, who for an outward cause or an inward yne atway, as if they were poysoned: So the quantitie of Triacle is the bignesse of an Hassill nut, and sometimes the bignes

How Triacle
should be vsed
against the
Plague.

How much
drinke and
how much
triacle should
be taken at a
time.

of

Epi. Anti. cap. 6.

of an Egyptian beane, and the quantitie of ozinke to receive it in, is neither more then three Cyathes, neither fewer than two of pure water or mixt with wine. And the best time to take it in, is in the morning fasting, except it be after poyson, for then it is to be taken as occasion requireth. But Marsilius Ficinus sheweth more particularly the vse of Triacle, saying: Triacle, the chiefe of all medicines, which was giuen from heauen, is necessarie for vs twise a weeke. And let it be taken nine howers after meat, Or sixe or seuen howers before meat. He that cannot receive it, at the least let him applie it to his heart and stomacke, to his nose and pulses. Let there be giuen commonly a dragme, to the elder sort, and to others, halfe a dragme, or a scruple. They that be hot of nature, let them drinke after it in the Summer season, the third part of a Cyathe of Rose-water, with a litle Rose vineger: Others that be of other complexions, at other times, let them take it with white wine, with Scabious water or Balme water. And if you want Triacle, or else it be not good, then take Mithridate. *Hitherto Ficinus.* But here some doubt may arise, whether or no our Triacle which now we haue in vse among vs commonly caled Triacle of Gean, hath the vertues aforesaid against the plague, poyson &c. *Herein to speake what I thinke: I thinke verily that it hath not, except other men can come by better than I haue seene: for they make it not now as it was made in Galens time, the composition whereof is set forth, even in the same order that Galen himselfe made it for the Emperour Aurelius Antonius. for as it appeareth by Galen in that place, that Emperour, as others also before time, vsed euerie day to take Triacle the bignesse of a Beane, sometime without water or wine, and sometime mixing it with some liquour, therby to preferue himselfe from poyson. Like as King Mithridates did his composition, bearing his owne name; by the daylie vse whereof, his nature was so fortified against poyson, that*
when

*Lib. 1. de Anti.
cap. 2.*

When he would haue poysoned himselfe, rather than to fall into the power of the Romaines, he could by no means bring it to passe. But the receit which so strengthened Michridates, was not the same which Pompeius after he had vanquished him, found in his Sanctuarie hauing this title, He shall not be poysoned that vseth this medicine: which Serenus writeth in this manner.

Two sortes of
Mithridatium.

*Bis denum ruta felium, salis & breue granum,
Iuglande quē dū, u, totidem cum corpore sicus,
Hec oriente diu paucis conspersa lyco
Stimulat, metuens dederat qua pocula mater.*

What is to say, twentie leanes of Rue, a graine of Salt, two Figges, and two Walnuts: these he tooke in a morning fasting with a litle Wine, fearing his mothers prailes. But it was that noble confection, which as it is called *Mithridatium* in Latin, in English *Mithridate*, which because it draweth nearest to the ancient *Triacle*, by mine aduise shall be vsed in stead of *Triacle* against the Plague, and other diseases before rehearsed. And if any man haue *Triacle* which he thinketh perfect, and would saue proue whether or no it be so indeede, then let him vse this experiment of Galen written in his booke of the vse of *Triacle* to Pamphi: To trie the force of *Triacle*, give some medicine to loose the bellie, or to prouoke vomite: as *Scammonium*, or *Elleborum*, or some thing else that is stronger, as if you would purge; afterward give vnto the same partie, so much *Triacle* as a Beane: and if the *Triacle* be good, he shall neither be purged, nor feele any stinne within the body. But if it fall out otherwise, then thinke the *Triacle* to be of no value. And thus much concerning strengthening of the hart against all infection. Youe you may read so; the same purpose in their proper places, in the Treatise of Herbes, where I spake of *Sorrell*, of *Kew*, of *Germander*, of *Burnet*, of *Dragons*, of *Anglica*, of *Walnuts*, &c.

How to trie
Triacle whe-
ther it be
good or not.

Of

Of the sicknesse at Oxford.

And now that I haue giuen mine aduise to students touching the Plague, I will speake somewhat of other diseases nere Cousins to the plague, which haue fallen out aswell in the Universities, as in the Countrey abroad, and may do againe, if Gods will be so. The chiefest of which is that sicknesse which yet beareth the name of England, and is called of so:reine nations, *Sudor Anglicus*, The English sweat, or sweating sicknesse (as we terme it.) A kinde of Pestilence no doubt, and so is it indged of Leonardus Fuchsius where he saith in this manner: If this venomous and hurtfull qualitie abide first in the Spirites, and do wast and corrupt them, then is it a Pestilentiall feuer diarie, or of one day; as those were which went abroad throughout all Germany in the yeare 1529. in that murraine which is called, the English sweate. This sicknesse began first in England, Anno. 1487. in the very first yeare of the raigne of King Henry the seventh, and was againe renued Anno. 1528. in the twentie yeare of King Henry the eight, and spzang the third time, Anno, 1551. in the fift yeare of King Edward the sixth. So that thre times England hath bene plagued therewith, to the great destruction and mortality of the people. And not England onely, but Germany also, and Flanders, and Brabant, insomuch that at Antwarpe there died of the sweat in thre daies space 500. persons: And in London and in the Suburbes, there died of the same disease in manner within sixe daies space, in the fifth yeare of Edward the sixth, eight hundred persons, & most of them men in their best yeares. The manner of this disease was such, that if men did take cold outwardly, it stroke the sweat in, and immediatly killed them. If they were kept very close, and with many clothes, it stifled them, and dissolved nature. If they were suffered to sleepe,

commonly

The sweating
sicknesse is
febris pestilentialis diaria.

Instit. lib. 3.
Secl. 1. cap. 10.

The sweating
sicknesse three
times in Eng-
land.

Cooper in
regno Henri-
ci. 8.

commonly they swoned in their sleepe, and so departed :
 or else immediately vpon their waking. But at length
 by the studie of Physicians, and experience of the people,
 diuinen thereto by deadfull necessitie, there was a reme-
 die inuented after this manner. If a man on the day time
 were taken with the sweate, then he should streight lye
 downe with all his clothes and garments, and lye still
 the whole 24. houres. If in the night he were taken, then
 he should not rise out of his bed for the space of 24. houres,
 & so cast the clothes on him that he might in no wise pro-
 uoke the sweate, but to lye temperately, that the sweate
 might distill out softly of it owne accord, and to abstaine
 from all meate, if he might so long sustaine & suffer hun-
 ger, and to take luke warme drinke, no more than would
 delay thirst, and withall to put forth neither hand nor
 foote out of the bed, but to auoide colde in every part of
 the body, and so continuing without sleepe in a moderate
 sweate for 24. houres : after that time to sleepe and eate
 at pleasure, yet measurably for feare of relapse, for some
 were taken therewith this disease, and after the third
 time died of the same. Which relapse happeneth likewise
 in the common plague : for as Ficinus writeth of his own
 knowledge, that a Florentine who had bene twice deli-
 uered of the plague, and could not escape it the third
 time. Wherefore, let no man thinke that if he haue once
 escaped the sweating sickness, or the Pestilence, that he
 may not fall againe into the same disease. But some man
 will say, it is needlesse now to write of the sweating sick-
 nesse, because it neither is nor hath bene of long time.
 Whereto I answer, that although it be not at this pre-
 sent (God be thanked therefore) and God defend vs from
 it alwaies : yet by the iudgement of some Astronomers,
 namely, Francis Keere, a man very well learned in that
 Arte, in his Almanacke for the yeare of our Lord God
 1575. it was very like to haue renewed in this our realme
 so much as the heauens then were in like order in a
 manner,

Hall in his
Chronicle.

The cure of
the sweating
sickness.

Epid. anti.
cap. 24.

The sicknes
at Oxford.

manner, as they were at those times befoze, when that kind of disease so cruelly raged: wherein he erred not much so; both that yeare, and diuerse yeares since, haue fallen out many strange and greuous sicknesses, & dangerous diseases, vnknowe to the most part of Physicians, as that disease specially, which was at Oxford at the assises, Anno 1577. and began the sixth day of July, from which day to the twelfth day of August next ensuing. there died of the same sickness five hundred and ten persons, all men and no women. The chiefest of which were the two Judges, Sir Robert Bell, Lord chiefe Baron, & Walter Sergeant Baram, master Doile & high Shyrisse, five of the Iustices, foure Counsellours at the law, and an Attornie. The rest were of the Jurors, and such as repayed thither. All infected in a manner at one instant, by reason of a damp or mist which arose among & people within the Castle yard and court house, caused as some thought by a traine and trecherie of one Rowland Ienkes booke-binder of Oxford, there at that time arraigned and condemned: But (as I thinke) sent onely by the will of God as a scourge for sin, shewed chiefly in that place, & at that great assembly, for example of the whole Realme: that famous Vniuersitie, being as it were the fountaine and eye that should giue knowledge and light to all England. Neither may the Vniuersitie of Cambridge in this respect glory above Oxford, as though they had greater priuiledge from Gods wrath: for I read in Halles Chronicle in the thirtieth yeare of King Henry the eight, that at the assise kept at & Castle of Cambridge in Lent, anno, 1522. the Iustices & all the Gentlemen, Bailiffes, and other resorting thither, toke such an infection that many Gentlemen & Yeomen thereof died, & almost all which were there present, were soze sicke & narrowly escaped with their liues: what kind of disease this should be which was first at Cambridge & after at Oxford, it is very hard to define, neither hath any man (that I know) witten of that matter. Yet my imagination

The like sickness
at Cambridge that
was at Oxford.

ment is, be it spoken without offence of the learned, Physicians, that the disease was *Febris ardens*, a burning fever. For as much as the signes of a burning ague did manifestly appeare in this disease, which after Hollerius be these: Extreame heate of the body, vehement thirst, loathing of meate, tossing to and fro, and vniquietnesse, drynesse of the tongue rough and blacke, griping of the belly, cholerick laske, cruel ake of the head, no sound sleepe, or no sleepe at all, raving and phrensie, the end whereof to life or death, is bleeding at the nose, great vomiting, sweate or laske. And this kinde of sicknesse is one of those rods, & the most common rod, wherewith it pleaseth God to beate his people for sin, as it appeareth in *Leuiticus*. If ye will not do all my commaundements, but breake my conenant, then will I also do this vnto you: I will appoint ouer you fearefulnessse, a consumption, & the burning ague to consume the eyes, &c. And likewise in *Deuter.* the Lord shall smite thee with a consumption, and with the fever, & with the burning ague, and with seruent heate, &c. And this disease indub, as it is Gods messenger, and sometime Gods posse, because it commeth in posse haste, and calleth vs quickly away, so is it commonly the Pursuant of the pe-
 silence, & goeth before it. For so *Marsilius Ficinus* noteth saying. There be certaine signes of a Pestilentiall fever, to wit. A continual burning ague, without any manifest declination, with great shortnesse of winde, with sodaine debilitie of the pulse, with heauinesse of the whole body, ake of the head, chiefest phrensie, anguish, heate, thirst, sanguine spotted in many places of the body, vrine thicke and foule like the water of a beast. And certainly after that sodaine base at *Drford*, the same yeare, & a yeare or two following, the same kinde of ague raged in a manner ouer all England, & toke away very many of the strongest for, and in their lustiest age, and for the most part, men & not women, nor childezen, calling them out here & there, euen as you should chuse the best sheepe out of a flocke: And cer-

*De mor. inter.
lib. 2. de fe. ar.*

Cap. 26. 15. 16.

Cap. 28. 22.

Epi. anti. cap. 4.

Georg. lib. 3.
in first.

taine remedie was none to be found. Say it was with men as the Poet Virgill describeth in a murraine of beasts.

*Quæsitæq; nocent artes, cessere magistri.
Phylirides Chiron, Amelthoniusq; Melampus,
Sani & in lucem stygijs emissæ tenebris
Pallida Tisiphone, morbos agit ante, metumq;
Inq; dies anidum surgens caput alius effert.*

The common
cure of hoat
agues.

3 Sam. 14. 14.

Yet some Physicians attempted the common manner of curing vsed in hoat agues, that is to say, by purging of choler & letting of blood, & ministring oftentimes cooling conserues, syrups, potions, bzoths, with cooling herbes and such like. Which means notwithstanding toke small effect in many. Say at length it came to passe, that such as were purged or letten blood, rather died. And they that toke a moderate sweat at the beginning of their sicknesse, and did rid their stomackes well by vomite, sped much better. Yet thanks be to God hitherto no great Plague hath ensued vpon it. But if it do (as I doubt it will) vnlesse we speedily repent, either the pestilence, or famine, or warre, or all three, I say if it do, then must we do as the Prophet David did, offer a sacrifice vnto the Lord, a contrite and humble hart: and say with that holy Prophet, Let vs fall now into the hand of the Lord, for his mercies are great, and let vs not fall into the hand of man. And I beseech God that whensoever it shall please him to visite our offences with his rod, and our sinnes with scourges, that we may likewise escape the hand of man, and fall into the hand of the Lord, to whom be all glory, praise, and honour for ever and euer. Amen.

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of the whole booke in Alphabet order, having
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